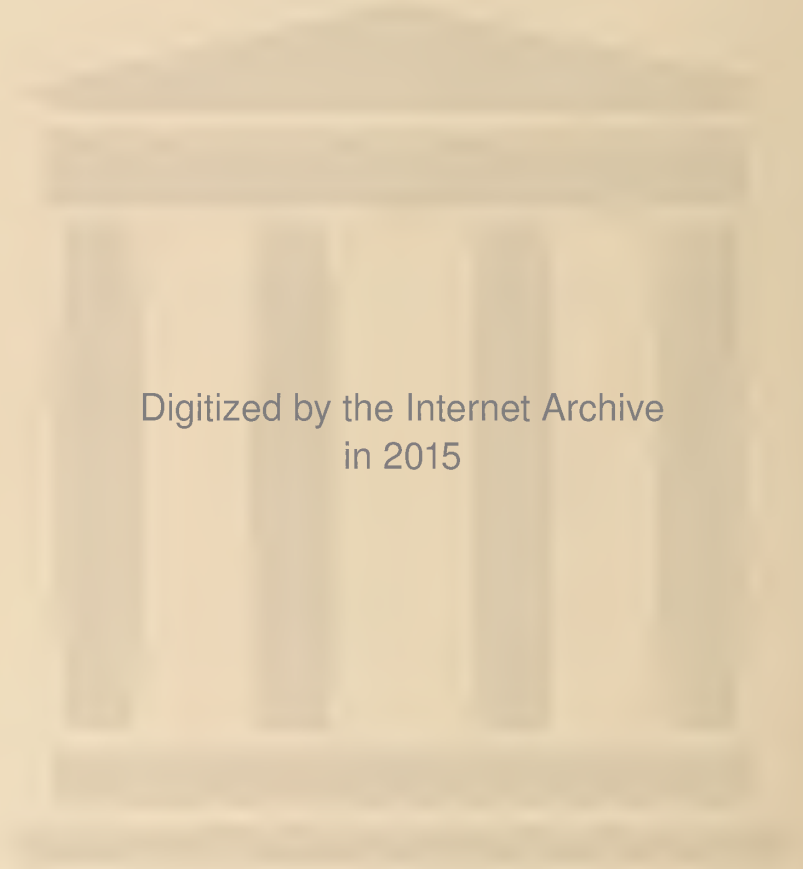






J. 7





Digitized by the Internet Archive  
in 2015

<https://archive.org/details/lifelightforwome4111woma>





GRADUATES OF AMERICAN SCHOOL, GEDIK PASHA—CLASS OF 1911. (See page 485.)

# Life and Light

Vol. XLI.

NOVEMBER, 1911

No. 11

As the Thanksgiving festival approaches, a little pause in the busy round of activities enables us to turn our thoughts more definitely to our causes for THANKSGIVING gratitude,—“to count up our mercies,” both in our individual THOUGHTS. lives and in the great work of the kingdom. Some of us will give thanks from full hearts for restored health, for dear ones spared to us, brought back, it may be, from “the valley of the shadow.” Others will find a special thanksgiving singing in their hearts for beautiful summer days, safety in strange travel experience, glad return to unbroken family circles.

In our missionary societies there may be rejoicing over new recruits, or a quickening of heart among old members. Perhaps our “very own missionary” has had a happy furlough, and we have looked into her bright face and heard her stirring words. Some are giving thanks for the gift of a strong young life to be devoted henceforth to the “daughters of sorrow in heathen lands.” For several such lives the Woman’s Boards are profoundly grateful at this time.

We must all give “grateful and hearty thanks” for spared lives in the time of plague in China, and in the dread pestilence of cholera in European and Asiatic Turkey.

But how about the shadowy side of the Thanksgiving season? As we recall accident and loss to our dear ones, disappointment and grief which have not passed away, broken circles, useful workers taken suddenly from our side, or lingering in weary days of invalidism or slow convalescence, called aside from the work they are so eager to do,—can we still give thanks in these inscrutable experiences? When the war cloud lowers and the pestilence is not stayed, and the days are long to live, can we still remember that “close to our need His helping is” and that, strange as it seems, these days are also a “bit of His bright eternities”? Ask some who have waited in His shadow until their calamities were overpast and they will tell you that tear-blinded eyes see visions of God’s goodness and faithfulness, hidden from bright and happy lookers-on at life. So we may all keep Thanksgiving Day, looking up to “Him who gives us all things richly to enjoy”; and

in the shadows, praying Him that we also may attain to this,

“To thank Him for the things we miss.”

With the coming of the autumn days, several of our missionary workers have bidden us good-by and turned their faces to the mission fields with MISSIONARY gladness unfeigned, even though it has involved the leaving of PERSONALS. dear family friends here. Nor must we overlook the cheerful self-sacrifice of these fathers and mothers, these brothers and sisters who “give of their best for the Master.”

Among those who have returned or are on the point of leaving this country is Miss Alice C. Bewer who with restored health goes back to her work in the Aintab Hospital, sailing from New York, September 15th. On the same date Dr. and Mrs. W. L. Thompson of the South African Mission started on their long journey to Mt. Silinda.

Miss Agnes D. Fenenga sailed October 3d, returning to the girls' school in Mardin, Turkey: Miss Dora J. Mattoon of New York City accompanied Miss Fenenga. After Miss Maria B. Poole's death last February the Broadway Tabernacle Church in New York desired very much to find one of its own membership who would go to Harpoot, to take up the work of Miss Poole, who went out from this church. Almost immediately Miss Mattoon offered to go and will be most warmly welcomed by the missionary circle there. Miss Mattoon had filled most acceptably a responsible business position in New York, and was also active in Christian work in the various societies of young people in the church. She was commissioned, October 1st, at Broadway Tabernacle.

Mrs. Edward Fairbank of Vadala, India, expects to sail from New York, October 19th, to rejoin her husband who returned to the field a year ago.

Miss M. Louise Wheeler, who has been a successful kindergarten teacher in Montclair, N. J., intends to accompany Mrs. Fairbank. Miss Wheeler will be stationed in Sholapur, where she will assist Miss Mary B. Harding, since a kindergarten training class as well as the kindergartens make such skilled help as Miss Wheeler's most necessary and acceptable. Miss Wheeler's support has been pledged by the ladies of Montclair, where she has many warm friends.

Miss Harriet C. Norton of the Aintab Seminary for Girls is enjoying her furlough with her family in Worcester, Mass.



MISS WHEELER



Mrs. John S. Porter whose presence at meetings has been so helpful during the past year will remain in this country for the present, as her husband has been authorized by the American Board to secure funds for the better housing of the churches of that heroic mission. Many friends will pray that the efforts of Mr. Porter, in commemoration of the fortieth anniversary of the founding of the Austrian Mission of the American Board, may be crowned with success.

Just as we go to press, word is received of the serious illness of Miss Page, so long connected with the school of the Woman's Board in Spain. Miss Page is now in Barcelona, but it is probable that she will soon come to this country.

With the opening of the fall work, several inquiries have been received as to the sum now available for the building at Gedik Pasha, Constantinople, GEDIK PASHA for which a Jubilee offering was asked from the Congregational FUND. women of the Eastern States. The total amount of our Jubilee Fund in pledges and contributions, is \$24,252.43, of which \$22,867.43 is designated for Gedik Pasha. Negotiations are pending for the purchase of the property, but it is evident that a larger sum than is available from this fund will be necessary to complete the purchase and to make the alterations and enlargement desired. Those who have not yet paid their pledges, as well as others who may wish to increase this amount, are assured that every gift for this purpose will be most acceptable. Make checks payable to S. Emma Keith, acting treasurer.

Already the October Campaign is well under way and before this is in print the harvest will have been gathered in many places. Judging from CAMPAIGN the earnest efforts put forth and the large quantities of leaflets ECHOES. and sample magazines supplied, there should be a goodly crop of new societies, new members, and new subscribers. Many special meetings have been held to pray for God's blessing and to appoint the "visitors." The Card Case Campaign is now going forward briskly. What is the result in *your* church?

The Friday meetings in Pilgrim Hall were resumed October 6th with Mrs. S. B. Capron as leader. The last half hour was devoted to a study of the FRIDAY MEETINGS AND first chapter of the text-book,—“Hinduism,” conducted by Mrs. Daniels. OTHER MEETINGS. It is the plan to have this study hour the last Friday of each month, after this, and it is expected that the second chapter, “Buddhism,” will be considered October 27th.

Several Branches have held meetings during the past few weeks with good attendance and some special features. The annual meeting of the Vermont Branch was held at Montpelier, September 26-27. The pageant, *Western Women in Eastern Lands*, given at Northfield in 1910, was partially reproduced with great success. At this meeting a thank-offering service, prepared by Mrs. L. H. Elliot, was used. By her kind permission the Woman's Board has been able to reprint this service and it may be obtained from Miss Hartshorn.

The Barnstable Branch, at its meeting, September 12th, voted to become the Barnstable Association of the Woman's Board of Missions, as it no longer has the twenty auxiliaries requisite to maintain a Branch. All honor to the devoted, efficient leaders of these missionary societies on Cape Cod, who amid the difficult circumstances in which they are placed, loyally stand by the work of the Woman's Board according to the measure of their ability.

At a recent meeting of the auxiliaries of Rockingham Conference, N. H., a miniature "Card Case Campaign," in the form of a dialogue, was capitally carried on by the ladies of the Hampton auxiliary. Mrs. William Ross who arranged this dialogue, has loaned it for use in other meetings and a few copies are to be obtained from Miss Hartshorn.

North Middlesex Branch welcomed Miss Stanwood at its meeting in Ayer, September 19th. Essex North received Miss Preston, our new secretary, and Mrs. Case, formerly of Guam, most cordially at its semi-annual in West Newbury. Old Colony Branch had a good annual meeting October 4th, at East Taunton, with Miss Stanwood and Mrs. Fairbank as speakers, and an interesting paper "A Sheaf of Testimonies" on "How I Became Interested in Missions," culled from various experiences by Mrs. E. E. Richards.

For the next few weeks secretaries and missionaries will be very busy attending various Branch and county meetings. We ask for them all a cordial welcome to the homes where they are to stay and a ready and generous provision for their personal comfort.

It is fitting in this connection to express the appreciation of Board and Branch officers, as well as that of many silent listeners, to some of our re-

OUR turning missionaries for their helpfulness at meetings during "SPEAKERS." recent furloughs. Among these are Miss Reed of Peking, the Misses Baldwin of Micronesia, Mrs. Edward Fairbank and Mrs. D. C. Churchill of the Marathi Mission, Miss Blakeley of Marash, and Mrs. Marden, whose "labors abundant" for Gedik Pasha we do not forget, and

others on both sides of the sea. As for those who still tarry in the home land, like Mrs. Gammon of China, Mrs. Knapp of Turkey, Mrs. Bunker of Africa, Mrs. Herrick of India, and that dear veteran, Mrs. Smith of Ceylon, what would the secretary who makes appointments for "speakers" do without "the old guard" who never say "no" without the best of reasons?

People sometimes express surprise when they learn that it is not possible to send a missionary once a year to every auxiliary asking for one. They forget that the foreign missionaries with few exceptions have a furlough only once in seven years, and that they are often too weary or too ill to endure the fatigue of traveling and addressing meetings. To the limit of her strength and ability every missionary desires to win the interest and support of as many people as possible for the great work to which her life is devoted. So let us be grateful for the generous gift of her time and strength in granting us so many opportunities to "hear about the work" and let us give her in return the best hearing possible when she visits us, and save her all needless fatigue.

It will be a pleasure to many, in these October days, to know something of the whereabouts of the splendid women who did such effective service THE JUBILEE during the Jubilee meetings last spring. Mrs. Peabody is one TROUPE. of the leading speakers in a series of Jubilee meetings now in progress in the South. The initial meeting was held in Norfolk, Va., October 11-12. Miss Florence Miller is expected to assist in these meetings. Mrs. Montgomery has recovered sufficiently from her recent surgical operation to prepare an exceedingly helpful *How to Use*; a hand-book for students of *The Light of the World*. Mrs. Montgomery also edits *The Helping Hand*, and to her we owe the name of our new department "Ways of Working,"—for which we desire brief, crisp paragraphs on new, successful methods, for use in the December number.

Mrs. Marden, after a summer in Owosso, Mich., is preparing to sail in November for Constantinople to resume her work at Gedik Pasha. The frontispiece shows the girl graduates of the school there,—class of 1911. Dr. Mary Riggs Noble returned to her teaching and hospital work in Lodiana, India, last spring, and is no doubt making some of India's women "glad that she was born." From our neighbor, *The Missionary Friend*, we quote a few words in regard to Dr. Carleton and Miss Hughes.

The following cheery letter was received from Honolulu, dated August 28, 1911:—

"Drs. Carleton and Hall are glad to send from Honolulu to their friends

in America, greetings. They would like, through the columns of the *Friend*, to acknowledge the many steamer letters, packages, telegrams, flowers and fruit that were awaiting them as they went on board the steamer Mongolia August 22d. With gratitude to God for a quiet sea, cloudless sky and hearts full of hope, they continue their journey."

"Miss Jennie V. Hughes is completing the itinerary in the Black Hills which was interrupted in the early spring by illness."

A series of Jubilee meetings is now in progress in ten Southern states. Mrs. Henry W. Peabody represents the Central Committee on the United SOUTHERN Study of Missions in this campaign and is assisted by JUBILEE WORK. workers from the different denominations. We are very glad that Mrs. Theodora Crosby Bliss of Washington, D. C., has been secured as the representative of the Woman's Board of Missions at the meetings in the Southeast. Mrs. Bliss expects to be at Charleston, S. C., October 17-18; Jacksonville, Fla., October 20-21; Atlanta, Ga., October 24-25; and will also visit some of the Congregational churches in Florida.

"I have drunk deep at the fount of Thy grace this vacation season. I have felt the delicious clinging of a little child's arms around my neck. I VACATION have listened to sage and seer, and opened with fresh zest the JOYS. pages of a Wonderful Book. I have renewed old friendships, and walked in Thy sun-kissed fields. I have sat at the feet of the Lord of men and of meadow, and have been absolved from the sins of doubt and fret and faithlessness.

"Shame upon me if I be only a partaker, not a storehouse of such blessing.

"Shame upon me if I be only a storehouse, not a dispensary of His bounty.

"Well I know what I must do to keep these memories fresh and sweet. They must all be strung on a golden thread of service!"

## THE FINANCIAL STATEMENT OF THE WOMAN'S BOARD

RECEIPTS FROM AUGUST 18 TO SEPTEMBER 18, 1911

	For Regular Work.	For Buildings.	For Special Objects.	From Legacies.	Total.
1910	\$9,324.57	\$776.00	\$578.60	\$2,068.25	\$12,747.42
1911	8,065.94	1,439.50	142.00	5,500.00	15,147.44
Gain		663.50		3,431.75	2,400.02
Loss	1,258.63		436.60		

FOR ELEVEN MONTHS TO SEPTEMBER 18, 1911

1910	92,448.21	12,669.30	3,050.10	42,989.05	151,156.66
1911	90,447.18	29,880.64	2,019.18	27,201.55	149,548.55
Gain		17,211.34			
Loss	2,001.03		1,030.92	15,787.50	1,608.11

## BUDDHISM AND CHRISTIANITY

BY DR. ROBERT A. HUME

I HAVE been asked to write a short review of the chapter on Buddhism in Dr. Robert Speer's book, *The Light of the World*. For such a review I have one disqualification. I cannot speak from personal contact with Buddhism, because, though I have been a missionary in India for thirty-seven years, I have never come across a Buddhist there. About fifteen hundred years ago Buddhism practically died in the land of its birth, though it is still the prevailing faith in Burma, which is a recent annex to the Indian Empire, and in Ceylon. Recently, when very important Buddhist relics were discovered in India, there were no influential Buddhists in the whole country in whose care those relics could be placed. So the government had to call a deputation from Burma to receive that valuable discovery. However, the fact that Buddhism died in India fifteen hundred years ago makes it possible for an Indian missionary to give one striking testimony to the ineffectiveness of that faith.

After carefully going through Dr. Speer's account of Buddhism, one will still find it difficult to say just what that religion now is. This is a common impression after people read most books about such religions as Buddhism and Hinduism. Yet it is very difficult for any author who gives even a moderately full and correct description of such religions to avoid leaving a confused impression, because those religions have gradually become very different from their origins and have split into differing and even warring sects. Therefore if a writer is exact, it is impossible for anyone to say what Buddhism as a whole is. He must describe first what Buddhism was, how it has changed, and changed, and changed, and must give some account of what its conflicting sections now are.

Dr. Speer gives such an account in the brief compass of twenty-seven pages. A review will not attempt to condense that compact account. I refer mainly to one interesting point about which scholars differ, viz. : Did the founder of Buddhism deny the existence of God, or only ignore him? Some hold one view and some the other. What is certain is that Gautama seriously and wholly broke away from the Hinduism of his time and proclaimed a new religion which he called "the middle way." In doing so he denied that religion is ceremonialism, on the one hand, and speculation on the other hand: he said that religion is living in a simple, good way. Now if he had also denied another fundamental position of the Hinduism which he was giving up, viz. its belief in God and gods, would he not have

made such denial clear? But because he made no allusion to God, it seems to me probable that he was non-theistic or agnostic, rather than atheistic. One thing is certain, that he had hardly died before his disciples began to teach and to do some things which were the very opposite of what he taught, and since that hour till now, many changes have come about in that religion which he founded. Some Buddhists nowadays are atheistic, others non-theistic, and some are even illogically theistic.

What made Buddhism at first? It was the poor religion which Gautama saw all about him, and his sincere desire to help men to live better. The main power which made Buddhism spread was, first, some of his lofty teaching, second, the influence of his noble character, and third, the missionary inspiration and effort of a good many of his disciples. What made Buddhism degenerate and ultimately die out in India? It was the formalism which came into the thought and practice of his followers. They began to think that the way to live was not to be inspired by a noble ideal, but to do things, and in order to do things, the best Buddhists retired from the world into monasteries and nunneries. That is the main lesson which the study of Buddhism ought to teach the followers of the Christ. The danger to those who call themselves Christians is that they may misunderstand the teachings of their great Master and Lord and may imagine that going through forms which are supposed to be in accordance with the teachings of the Christ makes one a Christian. Also they need to be reminded that when the missionary zeal of the Buddhists declined, then that religion began to die.

Another lesson which the study of Buddhism should clearly teach is that the state of the Buddhist world to-day is very, very sad. People in the West may imagine that because the Buddha taught some noble ethics and was himself a noble person, therefore Buddhism is a religion good enough for those who now profess that faith. But in most of the countries where Buddhism still is professed, it has little power to give either light or life to those who still cling to that religion.

---

“IF there is one thing more than another on which missionary interest depends, and for which missionary activity must wait, it is missionary intelligence. Missionary reading means missions succeeding. Turn a man’s mind to Paton’s life, and you turn the man’s life to Paton’s work. Every bright missionary book has sequels,—as many of them as it has readers. They should never print “The End” on the last page of such a book; it is always to be continued.”—*Exchange*.

## THE JAPANESE WOMAN UNDER BUDDHISM

BY ADELAIDE DAUGHADAY, SAPPORO, JAPAN

WHEN the Pundita Ramabai was lecturing in one of the large cities of America a young lady, with more sentiment than information, enthusiastically exclaimed, "Oh, how beautiful it must be to be a Brahman woman!" The Pundita regarded her coldly for a moment then remarked, "Perhaps you could bear it for an hour—no longer." Under all ethnic religions, even the best of them—Buddhism—and in all lands where they prevail, even the best of them—Japan—woman is oppressed, held down by a tyrannical religion and by the social customs that grow out of it. Griffis, in *The Mikado's Empire*, writes, "It is the heathen religion itself that we are to arraign for the low state of woman in Japan as compared with that in Christian lands."



MISS DAUGHADAY

What has Buddhism done for woman? No doubt the teachings of the gentle sage of India have somewhat ameliorated her condition by bringing more conveniences into the home, and art and architecture into the country, thus softening the harshness of the early tribes. Whatever elevates or refines man works indirectly toward the welfare of woman, as the hand which wields the sword has always been the arbiter of her fortunes. Thus now, in Japan, where many men are advancing intellectually and spiritually, they are the ones that are realizing the many forms of injustice which depress woman, and they are demanding a change in her social status. Many young men of culture are refusing to marry women of the old social order with their low ideals of self and duty. The *Onna Dai Gaku* (Great Learning for Woman) that has been the standard for her education for centuries, is now being superseded by the *Shin Onna Dai Gaku* (New Great Learning for Women) written by Mr. Fukuzawa, the famous educator.

What has Buddhism not done for woman? In the homes of Japan, while boys are much desired, the baby girl is not unwelcome, for the people are true child-lovers. The childhood of the little Japanese maiden, especially if she be born into a well-to-do family of some culture, is a happy one, for she is kindly treated, and is sometimes the household pet. There are many social pleasures for her during the year such as the flower-viewing picnics, and one festival of her very own—the Feast of Dolls on the third day of the third month. Then all the fine dolls that have been

accumulating in the family for generations are brought out from their boxes, placed on red-covered shelves, often in a way to form historical tableaux, and dainty food is set before them. As she grows older the cords of custom tighten about her, and she is carefully drilled in the *Onna Dai Gaku*, which is often playfully called the Woman's Bible. This makes obedience—her great duty in life, first to her father, later to her husband, and if she becomes a widow, to her oldest son. Her whole education is planned on the lines of making her the devoted servant of her husband who, if not a Christian, or if as yet untouched by the spirit of progress abroad in the world, may regard her as



THE FESTIVAL OF DOLLS

“Something better than his dog,  
A little dearer than his horse.”

Recently, while on a train watching a wife making her husband comfortable for the night, I wondered where in the crowded car she would bestow herself. They had two rugs, one of which she spread beneath him and the other she tucked carefully around him as he lay occupying the entire seat. As there

was no room for her she stood for a moment trying to decide what to do. She settled the question by sitting in the end of the seat and taking his feet on her lap. Thus without a wrap and in a sitting position she passed the night.

If the young woman learns her lesson of self-effacement and cheerful obedience her life may not be an unhappy one, especially if she becomes the mother of sons; but there is the arrest of mental and moral development, the death of all aspiration, and much confusion of thought regarding right and wrong. She looks faithfully after her household, is a patient, loving mother, and receives every command of her husband with unreplying obedience; she ages early, and remains a child to the end of her days.



A mother of this character had two daughters in our school who were scarcely in their teens. Upon the death of the father, as there were no sons to advise her, the mother determined to have her daughters married at once and sent a servant to bring them back to their native province. Then were our two little maidens thrown into a great state of grief and nervous excitement, as having tasted some of the sweets of knowledge they greatly desired to continue their studies. The younger said, "I have not yet stopped playing with my dolls." To all expositions because of their very early marriage the mother in her self-depreciation replied, "I am not wise enough to care for them, some man must do it."

When parents and go-between have found a suitable husband for a daughter and all preliminaries are arranged, the fact is announced to her. The reply is usually the stereotyped answer, "I will do just as you say." Christians consult their daughters beforehand and do not compel them to marry unwillingly. Some very hard things may come to the wife to bear. If husband or mother-in-law is capricious she may be sent back to her relatives, deprived of her children, for some trifling cause.



A FLOWER STUDY

One of our bright girl students was married to a fine young man of education. Because he showed affection for his wife, his mother became jealous and demanded that he divorce her,—for when a woman becomes a mother-in-law she comes to wield considerable power in the family. The son resisted for some time, but at last was overcome by family and social despotism and sent his wife back to her father, retaining their baby boy. The parting was most pathetic as there was deep grief on both sides. Another marriage was quickly arranged for him and her father, to wipe out the disgrace of having a divorced daughter, married her at once to another. Thus the strife goes on between the old and the new, between enlightenment and darkness.

Miss Bacon in her admirable *Japanese Women and Girls* very truly says, "A woman's education under the old régime was one that fitted her well for the position she was to occupy. The higher courses of study only

serve to make her kick against the pricks and render herself miserable where she might before have been happy. With mind and character developed by education, she may be obliged to enter the home of her husband's family to be perhaps one of many members under the same roof. In the training of her own children, in the care of her own health and theirs, her wishes and judgment must often yield to the prejudices of those above her under whose authority she is, and it may not be until after many



BUDDHIST TEMPLE, KAMAKURA

years have passed that she will be in a position to influence in any measure the lives of those nearest and dearest to her. Then, too, her life must be passed entirely within the home, with no opportunities to meet or to mingle with the great world of which she has heard or studied. . . . The first generation or two of educated women must endure much for the sake of those who come after."

Also our young wife may be compelled to receive into her home one or more concubines, if the husband's income permit, whom, according to the *Onna Dai Gaku* she must treat as dear sisters. But natural feeling cannot be entirely ground down by the iron heel of custom, and much sorrow

and jealousy are engendered by the presence of these women. The wife of a high official shed tears when she learned of her husband's promotion with increase of salary, as she felt sure it would be the cause of such additions to the family.

Buddhism also denies to woman a soul. If in the course of many incarnations she should, happily, be born a man, she might then attain immortality.

What is the remedy for these existing evils? Wise legislation would form right public opinion, but what power is to enlighten and give a strong sense of justice and love of purity to those who make the laws? Education cannot change the heart even though it broadens the outlook, and legislators and educators are by no means superior morally to society in general. Even the wise and progressive Fukuzawa could suggest no better way to reform family life and create a public sentiment against prostitution than to make evil practices secret. This he said was of more importance than to give higher education to women. Of Mr. Fukuzawa Dr. Gulick says in his *Evolution of the Japanese*, "He does not see that Christianity with its conceptions of immediate responsibility of the individual to God, the loving Heavenly Father, and of the infinite value of each human soul, can supply the foundation of all the elements of the new social order." May we not think of the Light of Asia as the light that has failed, and the only power which can dispel the darkness of sin and ignorance everywhere is that of Jesus Christ,—*the Light of the World?*

---

## IN THE TRADESMAN'S HOME

BY DR. JULIA BISSELL

THE term Hindu refers to and means the race, not the religion, belief or sect. It has been used of the religion, and in a sense is properly so applied. A Hindu is not of Mohammedan faith save as a proselyte; he may be a Buddhist, a Jain or Shivaite. He may live in any part of India and then is named by the territory he is from, as Bengalee, Madrassee, Telegu, Konkanastha. The Hindu sister may be a Maratha, a Brahman, or a Purbhu, as her ancestors have been. She may be in one trade or another and have a name that defines that circumstance, that is, be named for her "caste."

One sees many of those types, some as attractive and refined as the Brahman lady; others from poverty, from their birth, from the position of the

tradesman in the town where they live, seem inferior, and many of a type for whom the heart breaks. "The short and simple annals of the poor" are read in those faces, the homely joys, the destiny obscure, and we listen if not with tears at least with hearts which fill with sympathy as the story is told. With this one the dress states who it is; with that, the occupation at which we find her. And yet it is a wonder every day what the saddest, most unfortunate Hindu woman may achieve by the aid of sympathy and by a betterment of her environment.

The *régime* of most of these tradespeople differs from that of the Brahman lady in many ways. Not the same home duties are demanded with most, the same baths, ablutions, rinsing of raiment,—although a few in some of the trades conform very nearly to the Brahman type. Whether from poverty or what other reason it is not easy to infer, one does not often see the shrine in the home even of the well-to-do: the same religious duties are not required, the day's visit to the deity down the street, nor does one find these sisters at the Puran readings.

Many of the best of these, the Marathas who so stoutly resisted the British, have been in the royal family of some Indian independent or semi-independent state. They are intelligent and worthy of their position,—ambitious, educated and enlightened and aroused to the best interests of the public. One of these has been thus described: "She was not yet thirty years of age, with a pleasant face, bright eyes and agreeable smile. Her hands and feet are particularly small and well shaped. The former were not overloaded with rings, though her Highness may not have been able to take a long walk by reason of toe-rings, one of which, on her left foot, seemed to exercise some control over her motions. She was unveiled, but from time to time drew by instinct her tissue shawl over her head. She held by her knee her little daughter who, said the Maharani, would have been Gaikwar had she been a boy; the child's governess, an English lady, sat a little behind her."

One saw here the mark of a distinct and interesting personality. A woman of strong character, Jum nabai nevertheless saw her own position in the state from the first. Of her later years there is little recorded. Like many a pious Hindu lady, when she found her end was near, she went on a pilgrimage to Wai and its sacred waters, and then returned to Baroda to die amongst her own people. That there are but few of this type need not be stated.

The weavers and allied trades are spinners, dyers and others important and numerous. There are many of our Eastern sisters in those trades who,

according to position or wealth, desire education and receive it, either from government or mission teachers. Many mothers and aunts are ambitious that their maidens should attend school;—"Yes, she goes to school." "Oh yes, she'll soon show us how to read!" There is genuine pride in the progress made, even if it be a pride that at times needs encouragement. The maidens however must be married, and leave school at a tender age, for two reasons,—poverty in many cases, and tradition. As soon as any maid may earn a few pennies, the aid of those two hands is needed in the home to assist in the household duties and so afford the parents time to eke out their scanty living.

The weavers work by the piece. There is often no space in their narrow rooms for their trade to be properly pursued and one sees the ladies of this trade,—those who are driven to earn a livelihood,—with their reeds stretched on frames at the side of the streets, where it is wound up so as to avoid a tangle and sent in with its frame to be adjusted to the loom, and there woven into raiment. The father ordinarily works at the loom; the sisters, aunts, mothers and nieces prepare the web for this hand and foot loom.

Few of the trades are very remunerative. Some in every trade amass wealth, yet what seem depths of poverty oppress one who visits these homes. The silver and goldsmith, the workers in brass and copper, are perhaps better off; and those who deal in goods manufactured by the tradesman are still more prosperous. The latter are the merchants, *Wanis*,—those possessed of "*Wan*," (goods to dispose of). These are often the bankers as well, and "grind the faces of the poor,"—at least enjoy that reputation. These statements may have been exaggerated in the ears of Europeans. Rates of interest charged are said to be exorbitant.

In the home of the *Wanis* there is less of the light of education, fewer ladies read and write, fewer of the fathers and brothers are found in the learned professions. The homes show signs of wealth, comfortable beds, swinging beds, brass and copper vessels in abundance, storerooms of grain and provisions filled to bursting, servants to do heavy work, bring water; a cow tied in the courtyard, perhaps; many and heavy ornaments worn by every feminine member of the home and by the brothers as well; the ladies well dressed and well fed, with leisure time on their hands, but few books and papers are seen about the houses. The ladies are more timid and reserved, however woman-hearted and even affectionate; the wife seems on the whole less tenderly loved than in other homes, more jealously guarded and more strictly watched.

Side by side with these are the farmers, gardeners, tailors, and a dozen other trades, not all on the same level yet in good standing. The number of mothers and sisters in these that read and write are sadly few. The reason urged for this is poverty. Many a town has as its headsman or mayor the husband of one of these homes. Many are of better physique than those of other ranks, and show their standing by their bearing.

“I sent a letter to my daughter to come home.”

“How did you send it?”

“Why, our neighbor’s boy goes to school and writes.”

In spite of this the influence of these wives and aunts in the homes may not be overestimated. One writer says, “Indian women may be despised yet their influence is simply incalculable. Remember they are the trainers of the children, and unless competent for this weighty task, the civilization to be developed must be very defective.” The same writer further makes the astounding statement: “We have not a sufficient force of women missionaries and native workers to instruct and train the women and girls, even of the Christian community, not to say of those who are not yet Christians!”

The artlessness of the statement that more women missionaries are needed staggers one!

If a small proportion have as yet learned to read and write, a still smaller number have been inclined to entertain or to search after the truths of Protestantism. The story of the New Testament appeals to few in a personal way, it interests and holds the attention for the time. “Come again and tell us,” is often the invitation. It is in their ears as a pleasant song—its “unsearchable riches” the “unspeakable gift” of God in His Son Jesus Christ—have not yet been discerned. When shall the missionaries find the way to these hearts and their message be heeded?

---

## A YEAR’S WORK AT PONASANG

BY ELSIE M. GARRETSON

This account of the Girls’ College at Foochow will be read with interest by many friends of the work there. The recent marriage of Miss Ruth P. Ward to Rev. F. P. Beach of the American Board Mission in Foochow left Miss Garretson, the efficient principal, with extra duties at the beginning of the semester. Happily, she is well reinforced by the help of Miss Dornblaser who went to Foochow in 1910.

Miss Clara Hill Dornblaser, another of the same family, will soon join her sister at Ponasang, where she will assist in the English classes of the College.

We are glad to be able to report better things than ever in our school, growth along several lines, joy in increasing measure, and enlarged oppor-

tunities in the work for the Master. The total number of girls enrolled during the two terms has been one hundred and twenty-one, of whom twenty-three were in the college grade, forty-seven in the preparatory and fifty-one in the sub-preparatory. Ours is a boarding school, therefore these girls live with us here in this compound week in and week out. We do not allow them to go home for over Sunday, because we feel that the influence of the Sunday services is greater when the girls are here under our control.

The teaching force for this work has consisted of three foreigners and thirteen Chinese. Of the foreign staff, the one in charge has given all her time to the administrative work of the school. Miss Ward has had to continue her study of the language, but at least half of each day has been given to teaching in the school. Owing to the lack of foreign teachers she has had to take the English work chiefly, but some help has also been rendered in music, the senior Christian Endeavor Society and the Sunday school. Miss Woodhull has taken one class in English, one in drawing, and the Junior Christian Endeavor Society meetings. If the statement that our teaching force consisted of three foreigners meant that these three were giving full time to teaching and the work of the school, we would feel more at ease about the problem of how to give these girls what they need, but with the present force of foreign ladies, it seems as if we were just barely touching the fringe.



INGHOK GIRLS AT PONASANG  
(Supported by Ella J. Newton Memorial Fund)

In January, 1911, at our Commencement season, four girls graduated from the college course. Year by year we are conscious that the girls going out from our school are better fitted to fill their places in the outside world, and we are sure that this year's class is just one more proof of this fact. Three of the four are now teaching for our Mission; one has charge of a day school in Foochow City, another is assisting Miss Perkins in the Diong-loh Girls' School, and the third is with us here at Ponasang. The fourth girl in this group of graduates has been married, and lives now in the city. Her husband is still a student in Peking, and holds to the hope of one day traveling to the beautiful land of America for further study. In the meantime our graduate has nothing to do, and this is not at all to her liking, after the active years of study here at school. We were glad to hear her say a few weeks ago that she hoped to find a position to teach in one of the government schools for girls here in Foochow. Right here may I leave statistics and tell you a little of this girl's life?

Her father is a tea merchant of considerable wealth, a progressive man who sees the importance of having his children educated. The boys in the family have been to mission colleges and the three girls have studied with us here. A year or more ago, the two oldest daughters decided that they wanted to join the church, even though they both knew that they were betrothed to heathen families, and that probably all the surroundings of their future lives would be anything but Christian. They both gave evidence here at school that they were really trying to lead better lives and it seemed best to let them join the church, in spite of this dark future. On the wedding day after graduation, at the request of the bride herself, all worshiping of ancestral tablets and the like was omitted from the festivities, and not only for the bride but also for the groom, for he, too, had consented to put aside this part of the heathen ceremony. There was nothing Christian at the wedding but idolatry was omitted, and for this we gave thanks.

At the beginning of the fall term in 1910, this girl came to us with a request as to the exact size of the diploma which she expected to receive at the end of the year. She explained that on her wedding day, when the beautiful things in her trousseau would be taken from her house to that of her betrothed, this diploma framed in fitting style was to be carried in a chair through the streets. That had been a part of the marriage contract from the beginning. The diploma took second place in the wedding procession, where ordinarily would be a frying pan and some charcoal; I presume this is to show that the wife's place is in the realm of pots and kettles. But in the "New China," part of the social revolution is evident



where college diplomas take precedence over such things as frying pans. Our hope is that this girl may use her knowledge of the Christ in all her contact with the girls from better families or in the government schools of Foochow.

The daily life of the school goes on in much the same way as in other years. The regular recitations, housework, playtime of each day, the Christian Endeavor Society meetings and Sunday school on Sundays, all these keep us busy and keep the girls happy as well as out of mischief. Last spring we were privileged to have a series of special meetings during the visit of Mr. and Mrs. Strother, the Christian Endeavor secretaries for China. In the fall one girl joined the church, and it has been a great joy to see even this one child brought to the Master. We could wish for more, but "in His own good time" He will bring the fruit of our labors to redound to His honor and glory. We can only work in faith.

Our needs cry out earnestly this year. We feel that more foreign helpers are necessary. These girls need closer contact with us, and, to make our school the model which we would have it be to other schools, we must have better teaching force. Then, we need apparatus for the teaching of the sciences, if we would keep up a high standard. We need also a fund which will enable us to help the girls in the highest classes, in those cases where the parents feel that they can no longer afford to pay for the education of their daughters. Many a father feels that he cannot bear the expenses of schooling for his daughter further than the preparatory course, or the first year of college department, and just there he will offer to marry her into another family, simply because his finances will not stand the expense of keeping her in school until she graduates. If we could step in at such a crisis, and offer our help from a scholarship fund, we could round out the education of many a worthy and bright girl, thus making her fit for much larger service to Christian work and to her own home in the coming years. We lose a large number of girls now because the parents cannot afford to send their girls through the whole course up to graduation. It is not for us to give them a "short cut" to the end of the course, for they need these studies that we are giving them now and perhaps more, but with funds to help the most worthy we could fit more girls for larger usefulness in the kingdom.

## AN OPEN LETTER FROM MEXICO

MY DEAR FRIEND:—

So you think I should write you more fully about the present situation in Mexico, and the causes of the revolution!

You remind me of our old days in the Virgil class, when we proudly rose to translate:—“O muse, relate to me the causes!” Do you remember the wrath of our professor when some one got hold of that old parody and rendered the lines:—“O muse, relate me the facts, *if you happen to know 'em!*”

You wish to know “causes,” and take it for granted that I happen to know them. “Sometimes it is better not to know!” I have nothing very definite to say, nothing especially new to tell you.

The Mexicans are working out many hard problems, and they are yet far from the correct solution; but they have good courage and a true ideal, and we who know them best have great faith in their future.

I understand why you have wished to hear from me in these months, and I should have kept you more in touch with us. The reports in the papers were alarming and very misleading. While we were peacefully going about our daily work, the newspapers in “the States” were publishing accounts of the “dead lying unburied in the streets of Guadalajara,” and every day there were recorded some new horrors to alarm our friends. We have seen anxious days, it is true. No one could live in Mexico at the present time and not be vitally interested in her struggle; and for all Americans the situation has been, at times, serious.

Still do you ask what started this revolution into flame, after so many years of peace? It does seem strange that just when Mexico had won the admiration of other countries for her rapid advancement and her president was counted worthy to rank with the blood royal of the great kingdoms of the world, a revolution should suddenly spring into being. “It will soon be over,” was the cry; but it was not to be ended until there had been many a hard-fought battle and many homes left desolate, and the outcome was far different from what most expected.

For years there has been a growing unrest and dissatisfaction with the existing government. Many earnest patriots felt that there was no hope of moving things out of the old ruts and the young students saw there was little room for advancement and growth while the ideal constitution was not put into practice. Elections were merely a farce and the people were tired of simply doing as they were bid. A desire for real liberty of action

had been born within them and they were burning to carry out needed reforms. Many hoped that the Centennial in 1910 would be the time chosen by Diaz for his resignation; and if he had seen fit to lay down the power at that time he would have gone down to history as one of the greatest men of any age.

But it was not to be. The conflict was inevitable and history has been made very rapidly in these days. Who can doubt that God is working through it all and that, later, we shall see his plans being wrought out and the land prepared to see a mighty work for the salvation of this people?

It has been a matter of great thankfulness on the part of the missionaries that questions of religion have not been brought forward as issues at this time. We expected to hear the old cry:—"Death to the Protestants!" and possibly to have an attack on church or school, but there has not seemed to be any new bitterness.

Labor questions and the relations of Americans and Mexicans in the employ of the National Railways have been coming up continually, and the "yellow press" has disseminated unwise articles about the expected invasion of Mexico by the United States troops. Every few days there would be a report that the warships were in Mexican waters or that the army had started to cross the border and for a time there would be wild excitement.

The November riots were the first events to disturb the peace. Reports of the lynching of a Mexican in Texas, printed with horrible details in the papers, roused the people to do something to avenge the wrong done to a countryman. For three nights houses were stoned and windows were broken, while Americans on the streets were roughly treated.

It was comforting to see, in the midst of all this, that the best class of Mexicans had no sympathy with the violence, and by their extra courtesy and kindness tried to protest against the indiscretions of the ignorant. Homes were thrown open to Americans and warnings were given to any who might be in danger. We were on our way to the evening service when we were followed by a perfect stranger who, in the kindest and most respectful manner, urged us to go to our homes to be away from all danger. We went on to the church and the few who were there decided that it would be prudent to close the church and go home. We reached home in safety, but there was a wild mob that evening and much damage was done to American property.

The Mexican Christians were most nobly loyal to their American friends: and school and church services went on with almost no interruption.

In the northern part of the country, the situation was very different. The line of battle seemed to extend along the lines of the railways and especially of the old Mexican Central, and many places were shut off from all communication with the rest of the world for a considerable time. Through the cold winter men were marching among the mountains, through the snow, with scanty clothing and insufficient food—often only *pinole* (a kind of flour made from parched corn) and water from the streams. Battles were fought here and there of which only the barest reports reached the outside world and no one will ever be able to estimate the real loss of life.



RED CROSS WORKERS IN MEXICAN REVOLUTION

Some of our congregations were disbanded because the people had to flee to the hills and for weeks some of our missionaries were completely isolated. At these times there were especial opportunities for service among the poor and the dying and hearts were drawn more closely together in the bonds of danger and sorrow.

Finally came the end of the war, and with it the "riots of rejoicing." While we in Guadalajara were in the midst of the graduation exercises of our *Colegio*, with all of our students happily occupied, there was a riot in the principal plaza, in which a large number of persons were killed. The government troops fired upon the crowd and bullets flew in all directions,

Popular feeling was aroused and the governor was obliged to resign. Another was elected by the state legislature who was not acceptable to the people and he was at once forced to withdraw. Within a half hour there were three governors of Jalisco! Since then there have been two more, and the end is not yet.

The battle is over, but the reconstruction period may be long; but it has been so in every country, and people should not be hasty in saying that Mexico is not ready for the free ballot.

There are many brave and distinguished Mexicans, men of education and culture, who are ready to consecrate everything they have to the cause of real liberty in their country, and those of us who are true lovers of Mexico and her people are sure that they will win.

Señor de la Barra, the provisional president, is respected by all who have followed his brilliant career; Francisco Madero, the leader of the revolution, is a highly educated, liberal man who has the affection of the masses and the respect and confidence of nearly everyone; Reyes and the Vázquez Gómez brothers are leaders of different parties, with a smaller but enthusiastic following.

What the future has in store for Mexico no one can foretell with any degree of certainty, but out of it all will come, later, a vigorous and well-organized government, in which our young Protestant students will have a wide influence. We are hopeful and thoroughly optimistic, and are glad to be at the front to do our part in the awakening of a nation.

Keep up your interest, and do not fail to remember Mexico daily that her future may shape itself speedily and all according to God's blessed purpose.

Yours sincerely,

SARA B. HOWLAND.

GUADALAJARA, MEXICO.

---

## CHEERFUL WORDS FROM A NEW MISSIONARY

BY ISABELLE PHELPS, PAOTING-FU, CHINA

**I** LEAD a very normal kind of a life, studying from five to seven hours a day, eating three substantial meals of good American food (though some of it is grown in China) and walking or playing tennis for recreation. One of the things which must impress a newcomer, I think, is the normal nature of the life led by a missionary student of the language, and also by a missionary who devotes herself to educational work after the language has been learned. When I become sufficiently versed in the language to

begin touring, however, this present normal life of mine will give place to one of all sorts of experiences, judging from the reports which reach my ears. I am glad to have so capable a missionary as Miss Chapin to give me my introduction to the touring work. I shall probably, just as a little initiation, take a short tour with her this fall.

I am also having the opportunity of studying methods as applied to the management of primary girls' schools on the mission field and am securing information on the subject from various missionaries, in case I should ever have charge of our girls' school here. It's quite a proposition to be principal of one of these schools. It means getting rid of unsatisfactory matrons and trying new ones; administering discipline to naughty pupils; settling quarrels, exhorting and reproving the children; bathing and doctoring frozen feet; treating diseases that break out among the girls, and being a mother to them generally; examining them to see their progress in school; and a dozen other things which might well make a missionary long for the wisdom of Solomon and the strength of Hercules. I doubt if there is any kind of equipment which one could secure in the home land that would not, some time or other, be useful here.

The high-grade work undertaken by the missionaries, and general "up-to-dateness" of things impresses me. In the Sunday school we study the regular International Sunday-school lessons and hours of careful study and thought form the teacher's equipment here as well as at home. The missionary meetings of the Women's Christian Endeavor Society call for a vast amount of study on the part of the leader. The conduct of station classes, and the general lectures on a wide variety of practical, helpful and educational topics often given by the missionaries before these Chinese women would be an eye-opener to anyone who imagines that missionaries do not give carefully prepared talks, but simply talk "goody" to the poor heathen.

But oh, the bigness of the territory for which each missionary is responsible! How can any one mortal woman adequately cover the work for women to be done in a field nearly as large as the state of Vermont and vastly more populous? We are only hovering around on the edge of things because of the fewness of native and missionary workers and the lack of needed funds. Heathenism surrounds us on every side and the band of missionary leaders is so pitifully small! I wonder if every new worker doesn't find herself wishing she were a hundred missionaries instead of only one?

I certainly am very glad to be one missionary since I cannot be more

than one. And I am glad to be located right in Paoting-fu. The Chinese have been delightfully cordial and kind to me. So many ominous prophecies were made to me about them before I came, by people who thought they knew the Chinese race, that I really expected far less kindness than I have received. From the first these women and girls have been ready to show me affection and every courtesy. They apparently love to visit with me between services on Sunday and on various social occasions; and to have me drink tea with them. I try tremendously hard to talk with them, stretching my meager vocabulary until it cracks in a dozen places, and filling in the gaps with smiles. It is not at all difficult to love these people among whom the Lord has called me to work. I only hope that every missionary who goes out this year may be as happy in his or her new home as is this missionary who sailed last year.

---

Miss Belle Nugent writes from Satara, Marathi Mission :—

The work in Satara has again suffered in the loss of Mr. Lee. We received the cable this week and are in great sorrow. He had made great plans for the work here and in the surrounding district. It is a field that has large opportunities for work, but one that is hard to work. One great drawback has been the divisions among the Christians themselves, and until these disappear there can be no great forward movement. Pray for these leaders that they may be fully consecrated to Christ and his service.

Dr. Grieve was greatly beloved by the people, and many of them still hope for her return. There is great need of medical work.

We employ five Bible women and have a class for them, when they meet with me for Bible study every day when I am well. Just now Anandras Hiwale is teaching them as I have not been very strong and am apt to overwork. However, I plan to begin with them again next week. One of the Bible women is an old pupil of mine and a graduate of the Bible Women's Training School, a most consecrated and efficient worker.

There are three schools for boys and girls, one the station school, where our Christian children and some non-Christians attend, the other schools are for Hindu children, one for the Tanners and the other for Mangs, Mahars and Shoemakers, etc., all low caste. Besides this I have the oversight of the church and the Sunday school and Christian Endeavor meetings, and also try to visit among the people.

When Miss Gordon was here twenty years ago she opened a school for high-caste girls in the city, but for years it has been closed. I want very much to reopen it and hope to do so as soon as I can secure a calling woman,

## MISSIONARY ITEMS

OUR missionary in Jhansi, Miss Morrison, writes: "Mohammedanism is on the increase, and is a real menace to Christianity. Only a strong native Christian church can gain the victory. If the Indian church is to be strong, its members must be in proportion to the demand. Oh! that many in schools and colleges would hear the Master's call, and give themselves to him, to use wherever he needs them."—*The Missionary Link*.

UGANDA'S CONVERTS.—Bishop Tucker recently made a visit to his Uganda diocese, and during the five weeks of his stay he confirmed nearly nine hundred, and admitted ten Baganda to the diaconate who had served some fifteen years as catechists, teachers or lay readers. In bidding farewell to the flock whose growth he has watched over since it was only two hundred, twenty-one years ago, till it is now over seventy thousand, the Bishop received numerous addresses, and both chiefs and people did their utmost to show their affection for him and their sorrow at his departure.—*The Missionary Review*,



## HELPS FOR LEADERS

## CHAPTER II

BY MARY PRESTON

The second chapter of the *Gleam* text-book offers a little more difficulty to the leader than did the first, for Buddhism is not easy to explain to children and we must be careful not to become abstruse in its presentation. Moreover we Congregationalists who have no mission in Burma, where the scene of the chapter is laid, will find it harder to picture even to ourselves, than India. Any book on Burma, however, will give us an idea of the general appearance of the country, its broad dangerous rivers, many trees, fertile rice fields, great northern mountains, narrow roads, innumerable pagodas and thatched bamboo huts, as would be seen from the *Gleam*; or if nothing else is available even an encyclopedia account greatly helps. Be sure to compare with India and so bring out a review of the last lesson.



(*Among the Burmans* by Cochrane, and *Burma, a Handbook of Practical Information* by J. George Scott, are both good for reference.)

Once the car is safely landed between the griffins at Shwe Dagon a game of contrast might be tried. Do not fail to have a large picture, even though it can be nothing but a crude chart, of an Eastern pagoda, and if it is a possible thing make a model of one. Such a temporary model could easily be built of blocks and folded paper, gilded if possible, the recesses for the shrines being marked on its base and other blocks placed near for pavilions. With such a picture and model let the teacher start the game by mentioning some characteristic of our Christian churches and calling for the corresponding characteristic of the Buddhist pagoda. The first child to raise the hand and answer correctly might be considered to win a point, or be otherwise recognized. Be sure to bring out the solid nature and comparative size of a pagoda, the story of the building of Shwe Dagon, its gold coating, its griffins, the big bell and its use, and the little bells on the umbrella top, the sellers of paper streamers right within its precincts, the images of the gods with people praying before them, and so on. From this concrete comparison at the beginning the children may be lead unconsciously to point out the difference between Gautama and Christ. The leader will for instance say, "Here in our churches in America we learn that there is a God who loves us and is like a father." And the facts that in the pagodas some people say there is no God at all and others pray to idols for help will come out in the answers. Of course the detail introduced in this part of the game must vary with the age of the children, but in any case it will be more easily remembered if closely connected with a vivid image of the pagoda.

Then if possible increase the interest of the Circle by having several from it appear in the costume of Burmese boys. One of them can represent Little Tree and tell how he prayed to our Father instead of to Buddha even in the pagoda. The leader may well question him a bit about his Christian school, having talked it over with him beforehand. Finally after the Gleam has carried the whole Circle over to Japan, and the leader has taken occasion on the trip to explain that many Japanese are Buddhists too, introduce Cherry Blossom. (For more about Cherry Blossom see *Dayspring* for July, 1911.) She should tell about her kindergarten and perhaps give each child a branch of cherry blossoms (easily made of tissue paper and twigs) as a souvenir. In this latter part of the lesson emphasize the point that the land of Buddha and pagodas never had any kindergartens until Christian churches sent them there.



# Our Work at Home

## "SUPERLATIVE" RELIGIONS

### I.

#### ABROAD

BY JESSIE KEMP HAWKINS

"I'M raal glad you dropped in, Mis' Doolittle, this arternoon fer I was feelin' the need o' talkin' to somebody. You see I jest got home from Northfield Wednesday an' I'm thet brimful o' idees I can't hold 'em enny longer. It seems ez ef I jest couldn't wait fer our Ruralville Domestic an' Furrin Aid Sassiety to start on the new study book on Superlative Religions.

"You don't say, Mis' Doolittle, you never heerd tell o' 'Superlative Religions'? Why, I thot everyone knew what Superlative Religions wuz.

"Why, they're jest a passel o' supernumary religions thet got into the world by hook or by crook an' jest made people wus instid o' better. Fer instance, Mis' Doolittle, a man riz up in Arabia an' sez, sez he, 'I'm Mohammed an' then everyone thet follered his teachin' wuz a Moham-medan. Then another feller riz up in India an' sez, sez he 'My name iz Gautama; now every last one o' you thet follers me must be Buddhists.'

"You don't see what thet has to do with his name? Wal, I didn't at fust, an' I called Gáutama—Gautáma, until I heerd 'em call it 'tother way at Northfield, then I knew I wuz wrong. I tell you, Mis' Doolittle, I did larn a lot thet week I wuz at the Summer School. You see it wuz this way, the word Buddhist means 'enlighted one' and seein' there ain't nothin' you can't tell them fellers 'bout enny other religion it seems to me it's a purty good sort o' a name fer 'em.

"Did I understand you to say, Mis' Doolittle, you thot it wuz none o' our bizness mixin' up with the religion o' furriners? Wal, I used to say thet myself, I must confess, but ever sense Liza Ann, my niece, Jedediah's brother's wife's child went over to India ez a missionary I hev felt diffrunt.

"You see, Liza, they all call her Elizabeth now, but I sorter feel she ain't the same les I call her Liza an' seein' she don't object, I keep it up. Wal, ez I wuz sayin', Liza sed the last thing 'fore she went, 'Now, Aunt Willie, you will pray fer me an' my work won't you?' O' course I wiped my glasses an' sed 'Law yes, child, o' course I will.' Wal, when I started

in to pray it wuz ez ef I hed come plumb up against a big stun wall. I jest didn't know the fust thing to say. I didn't know ennythin' 'bout India, or the people or missionary work there.

"I got out my jography fust an' found out a few things thet sprised me, I can tell you. I larned that ef India wuz all stretched out flat over the United States like a piece o' pie crust it would reach from the Rocky Mountains to the Pacific coast. Then I found it wuz surrounded by water on every side but one an' on that side some mountains called Himalaya made a nice roof. I spose thet wuz to keep the germs from other countries from fallin' down an' gettin' mixed up with the ones raised in India.

"Wal, then one roastin' hot day in Ruralville last summer when folks wuz faintin' dead away on the streets, I read thet in India for five solid months every year they hed jest sich sweltherin' days an' wus, an' it sed it wuz no unusual thing fer the thermometer to stand at 161 degrees an' 175 degrees in the sun.

"I tell you, Mis' Doolittle, I hed found somethin' to pray about at last an' I dropped right down on my knees, perspiration an' all, an' prayed fer all those sweltherin' souls in India an' for Liza specially.

"Then I read how forty millions of people in thet great country go superless to their old mud beds every night an' I tell you my apple sass an' raised cake nearly choked me thet night fer supper. How I wished I could give them a bite o' my good things, but I couldn't, so I jest decided I'd put away a leetle money every month fer those poor sufferin' critters an' it makes me feel a long sight better.

"Why, do you know, Mis' Doolittle, the average family in India only hez twenty-seven rupees, which iz about nine dollars o' our money, to spend evry year. What would you an' I do with nine dollars a year to live on? We couldn't afford new bunnits very often could we?

"I tell you I hev read a great many things 'bout India thet hev made my heart ache, o' the thirteen thousand leetle widders under four years o' age an' o' the eighty thousand under thirteen years of age. I jest couldn't believe sich awful things at fust but Liza wrote she wuz sorry to say they wuz only true.

"Wal, I thot I had heerd bad things enough, but when I wuz at Northfield I heerd more. One of the lecterers, a Dr. Blake, who had traveled all over furrin parts an' wuz a very brilliant man, told us there wuz three hundred an' thirty-three million gods in India an' not a decent one in the bunch. There iz a monkey god an' an elephant god an' a snake god an' land knows what other kinds. Why, it's ez ef they had turned their temples into regular Zoos.

“Dr. Blake sed he saw a priest push a woman right off the sidewalk one day an’ then reverently make way for a cow to pass. You see they think a woman iz an awful inferior sort of a critter, while they hold the cow to be sacred an’ worship it.

“Then they keep monkeys in their temples an’ feed ’em up until they are so fat and plump they kin hardly see out o’ their eyes, while the leetle children, specially the girls, for whom they hain’t got a mite o’ use in India, are starvin’ to death.

“I tell you, Mis’ Doolittle, it’s time we Christians in America stirred ourselves a leetle an’ looked into these religions that not only allows but encourages sich things. Yes, I know what you would say, there’s plenty o’ evil right here to hum, but it ain’t carried on under the name o’ religion ez it iz there. Besides, there are plenty o’ folks to hum allus frin’ up when furrin missions iz mentioned an’ who allus say there’s so much to do to hum. Wal, jest put them people to work to hum, Mis’ Doolittle, but don’t stop the one or two out o’ every hundred that are willin’ to carry the gospel to the uttermost parts o’ the airth accordin’ to our Lord’s last command.

“I tell you when you know that in India there are two hundred an’ twenty-two thousand people to one missionary, in other countries a similar number, while China hez seven hundred thousand people to one poor strugglin’ teacher, minister or doctor, it duz seem ez ef we shouldn’t grudge those poor souls one leetle gleam o’ brightness amidst all their darkness.

“I tell you, Mis’ Doolittle, these people are all groping about in the dark tryin’ to find the one true God amongst all their three hundred and thirty-three million o’ gods. An’ it iz the same with all the other religions ez it iz with Hinduism.

“Gautama didn’t intend hevin’ idols worshiped by the Buddhists, but very few foller his teachin’s to-day ez he gave them, so they practice the very evils he geved up.

“They offer artificial flowers an’ paper streamers to the gods an’ to be sure the recordin’ angels will not fail to credit ’em with their acts o’ worship they strike a bell several times with an old wooden mallet.

“The Buddhist priests are an awful bad lot, you know, an’ are notorious fer their evil doin’s. A priest can take off his priestly robe of bright yeller anny time an’ do jest ez he likes,—all the wicked, sinful things no one would dream o’ his doin’, then when he iz through go back to the temple an’ put on his yeller robe an’ piety again. Comfortable kind o’ religion, ain’t it? He believes he iz goin’ to end in Nirvana or nothin’ness enny way, some o’ these fine days, so you see he ain’t goin’ to be over pertic’lar

'bout his present behavior. You don't wonder Americans like to listen to the *swamis* or 'holy men' who flock to our shores to convert 'em to their religion, do you? An' the wimmen, Mis' Doolittle, the wimmen! I'm ashamed o' my sex, but I must confess it, they air the ones thet bite fust. Ef it won't for them the *swamis* would hev lost their jobs long before this.

"Did I understand you to say the Chinese didn't worship idols? Wal, I don't spose they do, thet iz they don't call it worshipin' 'em. They put gifts in front o' their tablets though, offer rice an' burn paper clothes an' money before their ancestral shrines so's their ancesters will hev plenty to live on in the next world an' the wimmen an' children bow down to the kitchen god, jest a paper picter they hang up in their kitchens. Then on New Year's night they stick up the kitchen god's lips with a sort o' sweet sticky stuff, so thet when they burn him an' he flies up to the skies he won't tell any o' the family secrets thet ain't sweet an' nice an' lovely. Quite a scheme, ain't it?

"No woman iz ever allowed in a Chinese temple though 'cept at a time o' great need, then the wimmen are permitted to go there fer help. Not much comfort in these religions, as fer as I kin see, for common sense Yankees like you an' me, Mis' Doolittle.

"Then there wuz two other religions in China, 'sides Confucianism, thet a woman lecterer talked 'bout at Northfield. She wuz a leetle woman, but she wuz smart ez a whip an' I jest liked to hear her talk. She told 'bout a religion called Animism where the people believe the air iz full o' speerits all the time thet are tryin' to hurt 'em. It must be terrible creepy, thinks I, the same sorter feelin' the one must hev hed who wrote 'The goblins will git yer ef yer don't watch out.' I couldn't help but think thet there must hev ben a leetle mite o' that same Animism in some o' our ancestors when they called human bein's witches an' hung 'em on Gallus Hill. An' I dunno ez we're wholly free from this Animism yet, Mis' Doolittle, fer I've seen folks lookin' over their right shoulder to see the new moon, throwin' salt over their left shoulder to avoid a quarrel an' rappin' on wood to keep trouble away. I guess we better wait awhile 'fore we brag too much 'bout bein' 'the people,' Mis' Doolittle, don't you?

"The other religion thet woman told about she called 'Dowism.' Of course I thot she meant the prophet Dowie had gone over to China with his follerers an' I thot to myself 'good reddance to bad rubbish.' But I wuz a leetle tu quick jumpin' at my conclusions. It wan't the same thing at all. It wuz really spelled with a T. T-a-o-i-s-m but pronounced ez ef it begun with a D an' I sorter lost intrest when I found it had nothin' to do with

Dowie. I remember she sed the man who invented this religion told his follerers they must empty themselves of everything, for emptiness wuz necessary for usefulness an' bespoke freedom from selfish motives.

“Wal, I didn't listen to much else she sed, fer my old head wuz beginnin' to buzz tryin' to keep all those old religions straight, an' it wuz no easy job, I kin tell you.

“But do you know the religion o' the Mohammedans struck me ez the very wust o' them all 'cos they pretend to worship one God, same ez we do, but in reality they bow down to their own evil desires, an' no people are more corrupt or untrustworthy.

“I spose Mohammed wuz a good man at fust,—we must give the devil his dues,—but arter his fust wife died he took one arter another until he had finally, goodness knows how many. He didn't intend his follerers should hev so many, though, as he laid the law right down for 'em an' sed ‘four wives an' no more, my dear friends, shall be yours fer better or fer wus.’ I tell you it's fer wus every time tu. Kin you imagine ennything diffrent, with four wives all shet up in one house together all belongin' to one man? Goodness knows some men hev their hands full with one an' what must it be with four! My, how they must fight an' fume! They say they are allers tryin' to disfigger fer life or kill the favrite wife an' I dunno but I should want to do the same, ef I wuz sitoated ez they are with nothin' to think or talk about but their own petty affairs an' jealousies. A man can divorce his wife for enny reason whatsoever an' a wife lives in constant terror o' bein' sent back to her father's house.

“You know one of the sayin's in their sacred book, the ‘Koran,’ iz ‘The threshold weeps for forty days when a girl baby iz born,’ an' I don't wonder.

“The wimmen are the ones who suffer the most under all these religions an' I tell you I think it's high time the wimmen in Ruralville who hev so much to be thankful fer an' sich freedom should do somethin' fer their sufferin' sisters over the seas.

“I'm terrible thankful I wuz permitted to go to thet Northfield School an' larn all 'bout these ‘superlative’ religions an' now I want to share all the good things I heerd with the wimmen o' Ruralville. We wimmen to hum must know more o' what our sisters across the seas are sufferin' because o' their religion. An' when we larn o' their awful needs and sufferin's we won't be willin' to rest night o' day until we give 'em the help they need so dredfully.

“I'll tell you I'm ready to work my fingers off to give 'em a leetle o' the

freedom I hev enjoyed all my life an' I feel sartin sure you'll help me, Mis' Doolittle.

"Thank you, Mis' Doolittle,—yes, I knew you would. I can allus depend on you. Must you go? Wal, come again soon. Yes, I'll drop over soon, thank you. Good-bye."

### SUGGESTED PROGRAMS FOR THE SEASON 1911-12

The general program-scheme, providing for eight meetings, based upon the text-book, *The Light of the World*, appeared in our August issue.

#### PROGRAM IV

TOPIC: Buddhism in China and Japan. Comparison with Christianity.

*Material:* Text-book, pps. 99-118. *Religions of China and Japan* in The World Missionary Conference, Vol. IV. *The Final Faith*, Dr. W. D. MacKenzie, pps. 10-15. *The Diary of a Japanese Convert*. *The Light of Asia*, Edwin Arnold. See also *How to Use* (ten cents) and Miss Milligan's *Analysis of Chapters* (five cents).

*Aim:* To make clear the differences in the Buddhism of Burma, China and Japan. To set forth, as was done in the case of Hinduism, the contrasts and the likenesses of Buddhism and Christianity.

*Warning:* There is danger that the large themes of this year's study may bring *long papers* and *heavy* into our meetings. Again, therefore, we urge that all who participate be made to appreciate the fact that we shall all learn more and remember it better if we can have the main points briefly, *simply*, set forth.

*Preparation:* Those in charge of the program should help, if required, in the selection of suggested material for each who has a part, in the making of the chart, and in advising about costumes.

#### SPECIAL FEATURES OF THE HOUR

- I. Buddhism in China and Japan, as compared with that of Burma. [Let some one purport to come from any one of these countries, and if convenient let her wear a costume, while she speaks for all three lands.] Talk or Paper, ten minutes.
- II. Book Review: *The Light of Asia*, by Edwin Arnold, with brief extracts. Ten minutes.
- III. Chart Exercise: The chart, or blackboard, should present in two columns the Contrasts between Buddhism and Christianity and also in one column the Likenesses. Let some one, who has prepared herself, point out the chart outlines. Five minutes.

IV. Life Experiences: There may be several, culled from *The Diary of a Japanese Convert*, the opening confessions of Joseph Neesima in his *Life*, and from any of the numerous illustrations found in missionary magazines, the purpose being to show why men and women want to leave their old religions to become Christians.

M. L. D.

---

### SARAH BLODGETT

Miss Blodgett, of Pawtucket, R. I., passed to the higher life, August 21, 1911, in the seventy-seventh year of her age. Miss Blodgett's entire life had been passed with the people of the First Congregational Church of Pawtucket, R. I., her father, Dr. Constantine Blodgett, having been its pastor for more than thirty-five years.

Miss Blodgett was a devoted worker in the foreign missionary cause, both in church and state. She had been identified with the work of the First Church auxiliary throughout the greater part of its history, serving in various offices.

During her years of service in the Rhode Island Branch, as superintendent of Mission Circles, she endeared herself to the many young girls who came under her influence,—some, doubtless, through her faithful teaching, deciding to give themselves to the foreign work.

The bright, comforting presence, even when in the midst of illness and sorrow, has been taken from us, and we are sad at heart, but the memory of this beautiful life will linger long, and we are grateful for the years we have been permitted to spend with her.

C. H. B.

---

### ANNUAL MEETING OF THE WOMAN'S BOARD OF MISSIONS

The forty-fourth annual meeting of the Woman's Board of Missions will be held, by invitation of the Eastern Connecticut Branch, in Norwich, Conn., Wednesday and Thursday, November 8th and 9th, with a delegates' meeting on Tuesday, November 7th. The sessions will be held in the Park Congregational Church, except the Wednesday evening session in the Broadway Congregational Church.

The ladies of Norwich will be happy to entertain *delegates appointed by the Branches*, and women who have ever been under appointment as missionaries of the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to the chairman of the hospitality committee, Mrs. Leonard Woolsey Bacon, 35 Lincoln Avenue, Norwich, Conn. Owing to new railroad restrictions which go into effect November 1st, there will be no reduced rates.



## WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1911

MISS SARAH LOUISE DAY, Treasurer.

Friends,	42 00
MAINE.	
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor, Bar Harbor, Jr. Miss. Soc. and C. R., 12; Camden, Cl. of Little Girls, 5; Orono, Ladies, 8,	25 00
<i>Hallowell.</i> —Mary Dana, 1 Miss Sophia B. Gilman, 1,	2 00
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Inc. Abbie Hart Chapman Mem. Fund,	40 00
Total,	67 00

## NEW HAMPSHIRE.

<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 North Spring St., Concord. A Daughter, in mem. of her mother, "I. H. N.," 48; Amherst, Aux., 25; Atkinson, Flowers of Hope, 10; Barrington, Aux., 25, C. E. Soc., 5, Jr. C. E. Soc., 2; Bath, Aux., 14; Bennington, Aux., 12, C. R., 7.05; Bethlehem, Aux., 10; Boscawen, Aux., 3; Chester, Aux., 13.15; Colebrook, Ch., 6; Concord, Aux., 10; Mrs. W. K. McFarland, in mem. of Mrs. Elizabeth Jackman McFarland, 15, First Ch., Y. W. M. S., 10, Cheerful Workers, 5; Concord, West, Aux., 12; Dover, Aux., 22; Dumbarton, Aux., 20; Durham, Aux., 32.06; East Derry, Aux., 15; Franklin, Aux., 25; Goffstown, Aux. (25 of wh. to const. L. M. Mrs. Charles C. Hadley), 36.68; Greenland, Aux., 37, C. E. Soc., 5; Hillsboro, Conf., 10; Hinsdale, Aux., 20, S. S., 4; Hollis, Aux., 18; Hudson, Aux., 9.50, C. E. Soc., 1; Jaffrey, Aux., 15; Keene, First Ch., C. R., 8; Kensington, Ch., 3; Lancaster, Aux. (to const. L. M.'s Mrs. Sarah M. Brown, Mrs. Dora P. Howland), 50; Lebanon, Aux., 56.50; Lebanon, West, Aux., 34.87; Lee, Aux., 5; Lisbon, Aux., 12.50; Littleton, Aux., 25.20; Lyme, Aux., 44.64; Manchester, First Ch., Aux., 104.15, Wallace M. C., 12.50, C. R., 2.50, Franklin St. Ch., Aux., 200, Jr. S. S., 10, Girls' Club, 12, South Main St. Ch., 2; Marlboro, Aux., 7.25, C. E. Soc., 5; Mason, Aux., 5; Meriden, Aux., 19; Milford, Heralds of the King, 28; Nashua, Aux., 91.75, Pilgrim Ch., Ladies' Evening Miss. Soc., 13; New Boston, Aux., 15; Newfields, Aux., 6; Northwood, Aux., 20; Penacook, Aux., 43.50; Piermont, Homeland Cir., 8; Plymouth, Aux., 20.60, C. E. Soc., 5; Portsmouth, Aux., 114; Rindge, Aux., 20.15, C. E. Soc., 5; Rochester, Aux., 25; Seabrook and Hampton Falls, Aux., 6; Stratham, Ladies, 15; Wakefield, Aux., 6.30; Wilton, Aux., 20.23. <i>Jubilee</i> , Portsmouth, Gifts, 200.50. Less expenses,	1,781 91
---	----------

## VERMONT.

*Vermont Branch.*—Miss May E. Manley, Treas., Box 13, Pittsford. Ascutneyville, Aux., 5; Bakersfield, Aux., 2.25; Barnet, Aux., 10; Barre, Aux., 21; Barton, Aux., 20; Bellows Falls, Perfect Flower Miss., 14.75; Bennington, Second Ch., Aux., 75; Bennington, North, Aux.,

33.50; Henson, Aux., 16; Berkshire, East, Aux., 5; Bradford, Woman's Union, 27; Brattleboro, Aux., 53.51, Y. W. Assoc., 2.50; Brookfield, First Ch., Aux., 13; Burlington, College St. Ch., Aux., 36.75, C. R., 1.32, Finding Out Club, 2.34, First Ch., Aux., 50.14; Cabot, Aux. (with prev. contri. to const. L. M. Mrs. D. L. Hilliard), 15; Cambridgeport, Aux., 2; Castleton, C. E. Soc., 75 cts; Chelsea, L. B. Soc., 10; Colchester, Aux., 4.70; Cornwall, Aux. (25 of wh. to const. L. M. Mrs. Samuel Rose), 29.60, Prim. S. S., 5; Corinth, East, Aux., 14; Coventry, Aux., 15, Prim. S. S., 1.75, L. T. L., 25 cts; Craftsbury, North, Aux., 6; Danville, Aux., 20; Derby, Aux., 8; Dummerston Station, Aux., 9.10; Enosburg, First Ch., Aux., 20.10; Essex Junction, Aux., 14; Fairlee, Aux., 7; Franklin, Aux., 2, Jr. M. B., 4.50; Georgia, Aux., 14; Guildhall, Aux., 5.30; Hardwick, East, Aux., 21.15, S. S., 6; Hartford, Aux., 15.75; Jamaica, Aux., 1.50; Jericho Center, First Ch., Aux., 17; Jericho Corners, Aux., 9; Johnson, Aux., 26, Infant Cl., 6; Ludlow, Aux., 22.50; Lyndon, Aux., 17; Lyndonville, Aux. (to const. L. M. Mrs. Eva R. Hutchinson), 25, Busy Bees, 12.07; Manchester, Aux., 15.97; Middletown Springs, 28.62; Montpelier, Bethany Miss. Soc., 13; Newbury, Aux., 70; Newbury, West, Aux., 5; New Haven, Ladies' Union, 3.62; Newport, Aux., 8.75; Northfield, Laura Hazen Cir., 21.50, C. E. Soc., 5; Norwich, Aux. (with prev. contri. to const. L. M. Mrs. Mary E. Martin), 21.45; Orleans, Aux., 44; Orwell, Aux. (50 of wh. to const. L. M.'s Mrs. B. F. Manley, Miss Helen M. Todd), 50.61, Jr. C. E. Soc., 7; Peacham, Aux., 24; Pittsford, Aux., 112, Nickwacket Club, 10, S. S., 5.44; Post Mills, Aux., 34.12; Randolph Center, Aux., 14.20, C. E. Soc., 2, S. S., 2; Richmond, Y. W. M. S., 1.50, Light Bearers, 3; Royalton, Aux., 10, C. E. Soc., 2.50; Rutland, Aux., 48; Rutland, West, Aux. (with prev. contri. to const. L. M. Mrs. Harriet D. Parker), 13; Rupert, Aux., 8; St. Johnsbury, North Ch., Aux., 115.31, Prim. Dept. S. S., 3, South Ch., Aux., 92.33, C. R., 2; Sharon, Ladies, 4; Shoreham, Aux., 31; Springfield, Aux., 107, C. R., 5; Stowe, Aux., 21; Strafford, Ladies' Cir., 10, C. E. Soc., 5; Sudbury, Aux. (Th. Off., 4.78), 16; Swanton, Aux., 11; Vergennes, Aux., 26.62; Waterbury, Aux., 45.24; Waterford, Lower, Aux., 4; Westford, Aux., 9; Wilmington, Aux., 10; Williamstown, Aux. (to const. L. M. Mrs. Laura L. Ainsworth), 25; Windham, Aux. (Th. Off., 2.85), 7; Windsor, Aux., 9.25; Winooski, Aux., 8; Woodstock, Aux. (Th. Off., 85.30), 117.35, 2,044 46
---

## MASSACHUSETTS.

Friend, 250 00  
*Andover and Woburn Branch.*—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Billerica, Aux., 35.50; Lawrence, Trinity Ch., Aux., 66.83; Lowell, First Trinitarian Ch., Aux., 10, Highland Ch., Aux., 10; Wakefield, Mary Farnham

Bliss Soc., 35; Winchester, Do Something Band, 5,			
<i>Barnstable Branch.</i> —Miss Carrie E. Mitchell, Treas., South Dennis. Falmouth, First Ch., Woman's Union, 41.20; Falmouth, North, Aux., 19.52; Harwich, Th. Off., 10; Orleans, Mrs. T. E. Snow, 2; Yarmouth, Off. at Branch Meet., 11, Aux., 3,	162 33		
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Hinsdale, Aux., 23.80; Housatonic, Aux., 10.55; Lee, Aux., 241.65; Friend, 163; Friend, 125; Pittsfield, South Ch., Aux., 51; Richmond Furnace, S. S., 4. Less expenses, 9.93,	86 72		
<i>Cambridge.</i> —Friends through Mrs. E. C. Moore,	611 07		
<i>Essex North Branch.</i> —Mrs. Wallace L. Kimball, Treas., 16 Salem St., Bradford. Haverhill, Union Ch., Aux., 10, Prim. Dept. S. S., 10; Ipswich, Aux., 19.65,	25 00		
<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Conway, Aux., 14.30; Greenfield, Second Ch., Aux., 6; Northfield, East, Aux., 18.36; Shelburne, Aux., 6,	39 65		
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Greenwich, Aux., 22; Southampton, Dau. of Cov., 25; Westhampton, Aux. (100 of wh. to const. L. M.'s Mrs. Edith Blakesley, Miss Effic Edwards, Mrs. Lizzie Flint, Mrs. Clayton Rhoades), 105; Lanman Band (25 of wh. to const. L. M. Raymond Hathaway), 30,	44 66		
<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Holliston, Aux.,	182 00		
<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 95 Maple St., Milton. Braintree, Miss Grace C. Foss, 25; Cohasset, Aux., 4,	28 00		
<i>Suffolk Branch.</i> —Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Union Ch., Aux., 100; Chelsea, First Ch., C. E. Soc., 5; Newtonville, Mrs. D. Brewer Eddy, 200; Roxbury, Highland Ch., Aux., Len. Off., 50 cts.; Wellesley Hills, Aux., 10; Wrentham, Aux., Len. Off., 10. <i>Jubilee</i> , Boston, Friend, 900; North Cambridge, Mrs. E. V. R. Evans, 2,	29 00		
<i>Wakfield.</i> —Mary Farnham Bliss Soc.,	1,227 50		
<i>Worcester Co. Branch.</i> —Mrs. Thomas E. Babb, Jr., Treas., 12 Clearview Ave., Worcester. Barre, Aux., 15; Gardner, Aux., 120.46; Grafton, Worthley M. B., 20, Y. L. S. S. Cl., 20; Holden, Aux., 35.51, The Happy Ten, 3; Leominster, Aux., 42.39, Pro Christo Soc., 5; Millbury, First Ch., Women's Miss. Study Club, 7; North Brookfield, Busy Bees, 15; Princeton, Aux., Th. Off. 28; Spencer, Y. W. Miss. Club, 26; Ware, Aux. (150 of wh. to const. L. M.'s Mrs. Thomas Lester, Mrs. Sidney McHenry, Miss Mayme Packard, Mrs. Robert Smith, Mrs. B. W. Southworth, Miss Bertha Spencer), 180.50; West Boylston, C. E. Soc., 5; Whitinsville, E. C. A. D. Band, 12.50, Aux., 1,132.35; Winchendon, Home Dept. S. S., 3, King's Dau., 10,	10 00		
	1,680 71		
<b>Total,</b>	4,376 64		
		<b>LEGACIES.</b>	
<i>Boston.</i> —Miss Amelia de F. Lockwood, by Amos L. Danielson, Edith L. D. Howard, Extrs.,			500 00
<i>Charlestown.</i> —Sarah S. Tufts, by G. W. Mackintire, Extr.,			5,000 00
		<b>Total,</b>	5,500 00
		<b>RHODE ISLAND.</b>	
<i>Rhode Island Branch.</i> —Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Barrington, C. R., 7; East Providence, Newman Ch., Seekonk and East Providence Aux. (50 of wh. to const. L. M.'s Mrs. Eva Britton, Mrs. Amy Case), 61.25; Little Compton, Aux., 11; Providence, Central Ch., Mrs. Lydia A. Salisbury, 10; Tiverton, Aux., 10.67. <i>Jubilee</i> , Mrs. F. W. Carpenter, 10; Mrs. J. W. Danielson, 20; Mary E. Eastwood, 6; Mabel Ellis, 10; Mary I. Fuller, 5; Alice A. Ham, 1; Mrs. Fletcher S. Mason, 10; Woonsocket, Mrs. H. A. Cook, 5,			166 92
		<b>CONNECTICUT.</b>	
<i>Bristol.</i> —Miss Harriet H. Hutchinson,			3 00
<i>Eastern Connecticut Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Goshen, Band of Workers, 10; New London, First Ch., Aux., 11.45,			21 45
<i>Hartford Branch.</i> —Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. on Clara E. Hillyer Fund, 600; East Windsor, C. R., 9.11; Hartford, Fourth Ch., Y. W. M. C., 16; Manchester, Second Ch., 110.10; New Britain, South Ch., J. G. S., 11.50; South Windsor, Aux., 12; Talcottville, M. C., 20; Tolland, Aux., 26; West Willington, Mrs. E. J. Gardner, 5. <i>Jubilee</i> , Gifts, 17,			826 71
		<b>Total,</b>	851 16
		<b>NEW YORK.</b>	
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Marks Ave., Brooklyn. <i>Jubilee</i> , Buffalo, Mrs. W. H. Crosby,			100 00
		<b>PHILADELPHIA BRANCH.</b>	
<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. N. J. Glen Ridge, Aux., 50; Orange Valley, C. E. Soc., 10; Paterson, King's Workers M. B., 2.35; Pa., Meadville, Park Ave. Ch., Aux., 17. <i>Jubilee</i> , N. J. Orange, Gifts, 50; Pa., Meadville, Park Ave. Ch., Aux., 25; Philadelphia, Gifts, 50,			204 35
		<b>VIRGINIA.</b>	
<i>Rose Hill.</i> —Misses McLin,			3 00
		<b>ILLINOIS.</b>	
<i>Elgin.</i> —Miss Jessie V. Payne,			10 00
Donations,			\$8,065 94
Buildings,			1,439 50
Specials,			142 00
Legacies,			5,500 00
		<b>Total,</b>	\$15,147 44
		<b>TOTAL FROM OCT. 18, 1910 TO SEPT. 18, 1911.</b>	
Donations,			\$90,447 18
Buildings,			29,880 64
Specials,			2,019 18
Legacies,			27,201 55
		<b>Total,</b>	\$149,548 55

# Board of the Pacific

President.

MRS. R. B. CHERINGTON,  
Porterville, Cal.

Foreign Secretary and Editor.

MRS. E. R. WAGNER,  
San Jose, Cal.

Treasurer.

MISS HENRIETTA F. BREWER,  
770 Kingston Avenue, Oakland, Cal.

The annual meeting of the Pacific Board this year, held in San Francisco, Sept. 6th, will stand out in our history, in that the presidents of the Wash-  
A MEMORABLE ington, Oregon, and Southern California Branches were  
MEETING. all present and participated in the program. Each read a fine paper on some special phase of our work. The Doshisha was presented by Mrs. J. H. Williams of Redlands, the Foochow work was reviewed by Mrs. Walter Hoge of Portland, Mrs. R. S. Osgood of Seattle pleaded for Brousa, and Miss Laura Richards of the Northern California Branch outlined the remarkable opening of Lintsing, China. We had with us Miss Anna Hill, who was just on the eve of sailing to relieve Miss Denton at the Doshisha Girls' School. She took us through the program of a day in the school. Her sweet personality won our love and her graphic descriptions gave us a new realization of the need and of our privilege in entering into this work in Japan.

The Pacific Coast does not mean to be behind in its efforts for the great  
“Week in October Campaign.” The presidents of the Boards and Branches  
SIMULTANEOUS of several denominations have already met and have found  
CAMPAIGN. it practicable to settle upon one time for the common effort—the third week in October. That week will therefore be a time of earnest prayer and labor among all our churches out here for the advancement of the home side of the foreign missionary work. We of the Pacific shore plead for the prayers of our sisters in the East that here, where such an effort is certainly most needed, it may not be least successful.

M. P. Y.

Amid the disappointments and sorrow overshadowing the Kusaie school-girls in their separation from so many of their teachers, it is a pleasure to  
WEDDING hear of the marriage of one who has been in training there for  
BELLS. a number of years. The following is from a letter written to one of our Christian Endeavor girls who was chosen as a correspondent be-

cause she bears the same name,—Elizabeth, or as it is in Kusaian,—Eri-tabeta.

“I was married on the 9th day of February. My husband was one of Mr. Channon’s scholars, and his teacher sent him down here to help our teachers. He will not stay here long because we are to help our own people who are in darkness. I am very glad to work for the name of Jesus. The people in my home do not know the truth about Jesus. Before I came to this school, I did not know. Please pray for us that we may be true and kind to everybody we meet and with whom we work. My husband sends his love to you and to your brothers and sisters, and I too.”

A NEW MISSIONARY.—We have our first word from Miss Louise DeForest who is to teach music at the Doshisha. She is now studying at Karuizawa.

---

## A DAY WITH THE DOCTOR AT LINTSING

BY DR. SUSAN B. TALLMON

Would you care to attend clinic with me to-day? This is our dispensary; it is small and crowded, for it is operating and drug room too. But see how clean the nurses keep it. You surely never saw a room with brick floor kept cleaner. We are going to be thankful when we have our new hospital. The prospect of having it soon makes us forget the inconvenience of being crowded. This furniture was all made by local carpenters. Of course we had to supply the drawings, for they have never done just this kind of work. The sheet zinc for the top of the operating table and the white paint came from America. We are rather proud of this instrument case, with glass doors, sides and shelves. Our instruments are not sufficient, but we are about to send off an order of one hundred dollars for more. And if we can do this every year for several years we will have a good working supply. The box in the corner with holes in the cover is our cash box. This compartment is for money paid for entrance tickets. Each patient if able to do so pays a fee equal to one-half a cent. Those who register in the hospital pay twenty-five cents a month. This compartment is for contributions. Fees and contributions from the Chinese last year amounted to more than \$64, which helps considerably toward running expenses.

It is two o’clock,—the hour for opening the dispensary. They are having prayers in the woman’s waiting room, and also in the men’s waiting room in the front court. I plan to attend the woman’s meetings, but they never delay if I am not there. In both places there is preaching as long as there are patients.

These are my two women nurses, Mrs. Chiao and Mrs. Ma. That sober-eyed, four-year-old is Mrs. Chiao's little boy, Lien Chun, a particular pet of mine. Mrs. Ma was for two years a teacher of the girls' school. A few months ago she became the wife of Ma Shwang Yuan, the young man who took that hard trip to Pang-Chuang to get Dr. Keator when Mrs. Ellis was so ill.

We see the eye patients first. For this poor old woman, we can do little. Her eyes tell of years of cooking over smoky fires, and sewing by the light of a bean oil lamp. We can relieve her to some extent, but she must not be allowed to hope too much.

These well-dressed people are a mother and daughter. They came in the fine cart you saw at the gate. The mother has an ulcer on the cornea. It is almost healed. The daughter's eyes have been troubling her for months. For a time she took treatment of a druggist down on the "Big Street." He began his career as a servant in a missionary doctor's family. He was a bright boy and picked up some knowledge of our Western methods of treatment. After the hospital here was raided by the Boxers in 1900, he bought up some of the drugs that had not been destroyed. The local treatment he gave the girl's eyes was quite right—for this there was no fee. His only charge was for the medicine he prescribed. For this he charged nearly a dollar a dose! You see doctors' fees in China depend on the ability to pay.

That girlish-looking mother asks if we cannot see her baby next. She and her husband have walked six miles to bring the child,—he carrying it in one of two baskets suspended from the ends of a pole resting on his shoulder. To balance the child, the other basket contains bricks. They must go back this afternoon. The baby is a girl and only a year old. Her head is swollen to much more than its natural size, and her eyelids are so puffed that they seem near bursting. The sticky brown stuff smeared all over her face and neck the mother says is ashes of burned cloth mixed with honey. No, we will not take her into the dispensary, we will treat her here on the porch. I am afraid she has erysipelas and we do not wish to get any unnecessary germs into the room. How anxious the parents are! Who says baby girls in China are seldom loved!

One can almost tell what is the matter with this young woman, without asking her a question,—pulmonary tuberculosis. And her poor little crying baby has enlarged glands of the neck. She says her illness was caused by getting angry! We can do little for her. Some day we are going to have a ward for just such patients as she, and another for those not so ill, and will hope to do our part in educating China for her fight against the "white plague."

I am very fond of this young woman and her charming little niece and nephew who come with her. They belong to a well-to-do family in the city. It is two years since she first came to have her eyes treated. See how beautifully her clothes are made,—what fine needlework! That she did before her eyes were bad. She can see now to thread a needle, but can never hope to do fine work again. I am afraid her elbow is tubercular, though there was certainly some infection too. The abscess was very painful, and pointed here at the elbow. Since treatment the pain and inflammation are nearly gone, but the elbow remains swollen. This little nephew of hers has tubercular disease of the spine. He takes his medicine like a man. He was very much pleased when I told his grandmother that he must eat good food. She teasingly said “Now, surely the doctor meant that you must eat millet mush!” “No,” he insisted, “she said eggs and meat.”

His sister is a delicate, sweet-faced little lady, isn't she? She comes not because she is ill, but because she wishes to learn to read, and while they wait, Mrs. Chou, the Biblewoman, is glad to teach her. There are no girls' schools in the city except ours. She would like to attend day school, but she lives too far away, and she is only nine, too young to attend boarding school even if her family were willing. They are not Christians.

What is the matter with this pale little girl? Hear that,—whooping cough—no possible mistake! And all the little children in the waiting-room have been exposed. Well, there is no use worrying about it. But we will tell the aunt not to expose others, though our telling will make little difference. Children in this land, when still very young usually have all contagious diseases from German measles to smallpox.

This old woman has rheumatism and this one eczema, but the latter case is not a serious one. She says that her disease is caused by a spirit that possesses her. She has had the spirit for many years. Sometimes it gives her one kind of sickness and sometimes another. She has visited all the temples in her region, and burned incense and paper money before all the gods and is no better. She has never before heard of the God whose delight is not in burned offerings and sacrifices, but in an obedient heart.

It is more than a year since this poor child first came to us. She has lithiasis. We wanted to operate, but the mother was so alarmed that they stopped coming. She says the medicine that the child took before cured her, and she has a relapse; but we know better.

Here is a child of a very pitiable class of which we see many each year. Until the last two years we called the condition enlarged spleen. Now we know it by the name of kala azar. So far no cure has been found. This child cannot live long. The reason she is crying so pitifully is because she is afraid of being hurt. Her mother has often taken her to native doctors who treated her by running needles into her back and abdomen. When we give her an antiseptic mouth wash, the mother says, “Now when I use this medicine, it will make her mouth well, and dissolve this big tumor, will it?” How gladly would we say “Yes.”

*(To be concluded.)*

# Board of the Interior

## President.

MRS. LYMAN BAIRD,  
The Pattington, Chicago, Ill.

## Corresponding Secretary.

MISS M. D. WINGATE,  
Room 523, 180 N. Dearborn Street, Chicago, Ill.

## Recording Secretary.

MISS ANNIE E. NOURSE, Room 523, 180 N. Dearborn Street, Chicago, Ill.

## Editor of "Mission Studies."

MISS MARY J. LYMAN.

## Chairman of Committee on "Life and Light."

MRS. H. E. PEABODY, 3753 Ellis Avenue.

## Treasurer.

MRS. S. E. HURLBUT,  
1454 Asbury Avenue, Evanston, Ill.

## Assistant Treasurer.

MISS FLORA STARR,  
718 Simpson Street, Evanston, Ill.

## FAITHFUL UNTO DEATH

On August 22, 1911, Miss Nellie N. Russell, a missionary of the North China Mission for more than twenty years, passed to her heavenly home. Early in life it became her desire to be a missionary, and when in 1890 she gave herself to work in China, it was with the purpose to enter the most needy and difficult field. Miss Mary Porter, Miss Russell's close friend, says of her: "Her life was so radiant, so full of power, yet so selfless. To have known and loved her has been an enrichment to everyone in our missionary circle and to so many of all ranks and characters. She gave herself with a lavishness rarely equalled and we who sorrow for the great vacancy here rejoice in the legacy which such a life has left us."

Miss Russell possessed the genius for friendship. "Her capacious heart had room for all." As her chief work in China had been visiting the outlying churches and mission stations, also holding services in many villages where no regular work was maintained, she became the friend and helper of the people of those districts. So valuable was her leadership that after the death of Dr. Ament she took a large share in what had previously been his work.

Her life among the people fitted her to reach so helpfully the non-Christian Chinese women and impress her individuality upon them. Superintending the lecture courses, making plans for a "social hall," where Chinese ladies might be properly received, teaching in the Bible school, touring and visiting, all reveal her to have been the efficient missionary, deserving of highest praise as organizer, administrator and faithful servant of Jesus Christ.

Mrs. Ament writes: "The struggle with ill health had been a long and brave one. Often in her endeavor to meet the need of others she would forget to eat the lunch she carried with her, till faint and weary. From the Sunday trips she often returned so white and tired, but we could not reproach her for her neglect of her own comfort. It would have had little effect, for, as she said, there was so much to be done and the time was so short."

Miss Russell died at Peitaho where she had gone to recuperate after a short but severe illness in the early summer. Here, by the seaside, she found most congenial friends and surroundings. Everything which skill and affection could suggest was done for the patient but her strength failed from day to day. A service was held in the Assembly Hall at Peitaho and the next morning the burial took place in the British Cemetery at Peking. One of her fellow-workers writes: "It was a tender, impressive service. We had thought few American or English friends could be present at this time of the year, but we were mistaken. Two Secretaries of the Legation, physicians from the Union Medical College, fellow-workers, and old time friends were there; native pastors, Bible women, and church friends, servants and guard of honor sent by the Military Governor of the city and by the chief of the civil administration. The beautiful sunshine after a cloudy morning, coming out with its benediction as we stood around the grave, seemed to bring a hope and an inspiration to each one of us, to go forward and carry out the plans she had so longed to see accomplished. Some of the Chinese are already saying, "When a stone is erected let it have one Chinese word upon it, just her name, then we can find her grave and every spring at the Ch'ing Ming—feast of all souls—we will go out and honor her memory."

---

## THE NEED AT ADANA

BY ELIZABETH S. WEBB

The summer at the vineyard seems ancient history now, but I will say that we had a very pleasant time in spite of the heat.

In the fall, the coming of my sister and a new helper from England left me free for the work outside the Seminary, which I have had in mind for several years. It took some time to pass things over into other hands so that I could feel free.

The care of the day schools in the city, of the Bible women and of the Sunday school all took time and thought. Miss Wallis and I, together with two helpers, spent a week in Kozokook, one of our villages.



Then in December, Mr. Chambers and I had the pleasure of a three days' journey in an *araba* (covered spring wagon) with Dr. Patton of our Board. You can imagine how much we enjoyed it. After leaving him with Mr. McCallum, Mr. Chambers and I with one of the preachers visited five villages in our field. In two of them the burned houses and churches keep the massacre before one's mind constantly. But it is wonderful how the work still lives in spite of the awful desolation. In one of the villages (Osmania), where there was such dreadful destruction of life, only widows and orphans seemed to be left. Yet they promised to try to raise \$220 toward a new church. In every one of the five villages they have a building of some kind on hand, either church, school or parsonage.

While in the last village word came that two new missionaries, Miss Unger and Miss Cold, because of sickness, had been left here in Hadjin alone. It seemed as if some one must go to their help. I was the only one who could leave, so after five days in Adana I started up here. Hadjin is right in the heart of the Taurus Mountains, four days on horseback from Adana.

It has given me a taste of real winter weather. Snow has been on the ground most of the time (nearly four weeks) since I came. One day this week the thermometer was only six degrees above zero. The streets, or roads, whichever you call them, here are for the most part like bridle paths. Often there is a mountain on one side and a precipice on the other. Almost everywhere one goes is up hill or down, so it is very hard to get exercise these days. But it is an interesting place and a very interesting work.

At one of the schools here the collection is taken in onions and potatoes, each child bringing one, or rather I should say, no child bringing more than one. The amount of the offering would rather be measured by the size of the onion or potato. Many are too poor even for this. A few Sundays ago when I was there about one hundred and fifty children were present, while the collection consisted of forty-seven onions, nineteen potatoes and money to the value of six and one-half cents in twelve pieces.

Miss Cold is having a little shirt, pair of stockings and shoes prepared for a little four-year-old boy who came last Sunday barefooted and with almost no clothing. It seems the mother is a widow and nearly blind. But what these people need is not charity (except in a few exceptional cases like this), but rather education and work. They can only be lifted up from within.

A few days ago an incident happened that gave us new courage. A man from the church here came in bringing a *lira* (four dollars and forty cents) which he wished to send to the church of Pastor Hsi in China. It seems he was the head carpenter in building a house for the Mennonites here last spring. It was put up largely to give relief in work to the poor.

All the workmen decided to give one *metallic* (a cent) a week from their wages to the Lord. In this way they gathered one and one-fourth *liras*. The quarter *lira* they had used to pay the tuition of poor children in the church schools here, and the *lira* they wished to send to this church in China. He had read of Pastor Hsi and his work, in Turkish, and wished to help it.

The school here, started by Mrs. Coffing, is doing a wonderful work. All through the villages of this region one can pick out at a glance the girls who have studied here.

You ask about our Adana building. The permit was given, but they wanted to make us promise to pay taxes on it. Since all property of this kind here in Turkey is exempt, this had to be settled by the Legation rather than personally. This is still pending.

But there is another very great difficulty confronting us: We have only about half enough money for it! My aunt gave this, but it is only a little more than half enough and we do not know what to do for the rest. Building and work are so expensive that it seems as if it would be much better to have it done by contract. But in this case we cannot begin without having the money needed to finish it in hand.

The ladies of the Board are anxious to help us, but have not the money to give. We shall need from seven thousand to ten thousand dollars more.

In a thank-offering meeting of the Y. W. C. A. here last week, one woman gave as a special reason for thanksgiving the fact that they had not been massacred. Let the women of America give this as a thank-offering that they can lie down in peace at night without the fear of being widows before morning.

As I was starting out on my last tour, our school cook in saying good-by held my hand and said, "I have the feeling you will bring me some word from my daughter. Do try to find her." Even as I write now the tears come to my eyes. It is so utterly impossible to help her. Husband, brothers and all male relatives killed, she herself wounded by a bullet that went in one side of her throat and came out the other, she rejoiced to think that her only daughter had perished in the flames rather than met a worse fate. But for months her heart has been wrung by persistent rumors

that her daughter was not killed but was carried off by a young Turk. As she held my hand, with her whole heart in her eyes and said, "I think you will bring me some word from her," it seemed as if my heart would break with sympathy for the utter hopelessness of it. Have the women of America no debt to these their sisters here!

The fifty orphans in our family are what make it so imperative that we should have the building at once. This year we are paying two hundred and twenty dollars in rent for a building that in no way meets our need. There was no other way we could manage. But it is simply a makeshift and a very expensive one too.

---

## SOME OF THE DIFFICULTIES AT ADANA

BY SARA LOUISE PECK

When I write about my own work I hardly know where to begin. As you know my work is teaching in Adana Seminary, and supervising the school. There are to be thirteen teachers besides myself this coming year. Three of them are young, inexperienced girls who have in them, I hope, the making of good teachers, but it will need a great deal of help and advice as well as encouragement and inspiration. In the rooms of the oldest teachers also a great deal of supervision is needed. One needs to see that the children sit and stand well, that they put their arithmetic problems on the boards neatly, that classes come and go promptly, that they take good care of their books, that the dull or bashful pupils are not made unhappy or neglected, that all come as clean and tidy as possible, that the little people are not kept at one thing too long and that the atmosphere of the school is kept sweet and happy. Sometimes that is a difficult thing to do for we do not have stoves in any but the two large rooms and I never suffered with cold as I have here in Adana. The children's feet swell until they can no longer wear their shoes and then the swellings break and their feet bleed. Last year we had a girl whose feet were in such shape that she could not go downstairs to her meals. She sat in her seat and one of the girls brought her meals to her. At one time there were more than twenty of the girls of our family whose feet were so swollen and bleeding that they could not go to church. They hobbled about from room to room screaming with pain if anything touched their feet. I hope we as a family will never again suffer with cold as we suffered last year. We are sending for three coal stoves. No more rooms will be warmed than were warmed before but coal stoves will take the

place of wood. I wish we could warm our three primary rooms. These rooms are so full of children there is no place for a regular stove but I believe we could manage oil stoves if we had the oil and the stoves.

A larger part of every day than one would imagine is spent in giving permissions and excuses. A child has been out—she comes to me to explain that her sister's baby has been very sick, that their mother went over to help take care of the baby and that she had to stay home to do the work and get the meals for the family. Many come to ask permission to be excused at afternoon recess or some such time because a dress is being made and the child must go home to try it on, or there is to be a wedding in the family—at a certain time of year I might excuse my whole school to go to weddings, if I would—or what is very common the year through, a child wishes to be excused to go to the bath. Often she says her mother has gone and is waiting for her there. We try to make it a rule that girls shall not be excused from school to go to the bath and yet we want them to go and I can hardly find it in my heart to say no, especially since we, because of the breaking out among us of that horrible disease, have had to send large numbers to bathe in school hours. Then there are always parents and guardians to be seen and guests to be received. Our house is full of coming and going.

The arranging for and collecting of fees is another and very difficult part of my work, also deciding who shall be received and who shall not.

That is weighing upon my mind just at present. We have so many applications from girls who have finished their village schools and want to go on and be fitted for teachers, and there is such a terrible need of teachers, yet these girls are for the most part poor girls who cannot pay for their board and schooling, cannot pay even the sum of eight pounds which we are asking this year. Most of the village girls come for half price or less and yet we cannot continue to make such a reduction and meet our expenses. Last year our expenses were only two hundred pounds more than our receipts.

As Miss Webb and I were on our way to Annual Meeting in Marash we passed through Hamedia. We stopped for the night at the best khan and were given a poor little room with but two windows for the four of us. It didn't matter that there were but two small beds for the four of us, for we were very tired and ready to sleep anywhere. It was very hot and close and as soon as we were settled "the creatures" came streaming out for prey. Morning broke across the flat, treeless sands of the river before I had slept. I was stung and burning from head to foot. Along the river

front there was a commotion and shouting. An officer rode by with some prisoners. As he passed he rose in his saddle and struck the men over the shoulders with the butt of his gun. I saw that same scene enacted four different times before our wagon started that day at noon. It seemed as though I were living in one of Tolstoi's books.

We called that morning on one of our Adana Seminary girls who is married and living there. Most of her conversation turned upon the fact that there was no school for her children to attend. Her husband said, "I am doing well in business here but when there is no school for my children we cannot stay here. Our children are growing up like little animals in the midst of ignorance, idleness and superstition."

As we returned to the khan he pointed out scenes of the massacre and told us of how the Christians were hunted through the streets and fields with dogs for weeks. Upon our return from Marash we stopped again in Hamedia though not for a night, and the whole time of our stay the poor remnant of the Christian people pleaded either that they might be given a school or that we would place their children in orphanage or schools.

Whenever I think of Hamedia I think of the great crowd of hundreds and thousands of Moslems which filled the streets that first morning, gayly dressed after the fashion of the Orient, but with such ignorant heavy faces, sullen, silent, idle, that one feared them and yet was touched to the heart by their need. Then I remember the six Tarsus girls who are pleading to be educated. What shall I say to them? I have found support for two. There are tremendous opportunities for teachers in this land. From every side comes the call for schools, for teachers. Even old Tarsus, that old university center, is wondering what it is to do for teachers and calling to us in Adana Seminary for help.

The simple, straight ahead part of my work is in the class room. I teach physics, algebra, ancient history (just think of teaching ancient history in Asia Minor where it all happened), physiology, a class in mythology and history stories and sometimes physical culture. This doesn't sound very missionary does it? But when one sees our teachers, quiet, refined, high-minded Christian women and realizes that they are the products of our mission schools, of our own Adana Seminary for most part, then one realized that all the training and attention to details make habits and that habits make character.

In all that I have said there seems so little that is distinctively religious. And that is so, but the girls live in an atmosphere of religion. The day begins and ends with prayer and every one of their teachers is a devoted Christian.

This year at the Seminary we have had a Sunday school of two hundred and fifty to three hundred every Sunday besides the big school at the

church. I superintended the Sunday school at the Seminary until Miss Webb went away and then I went to the primary department of the church Sunday school. There has been another thriving little Sunday school under Miss Smith's supervision in one of the suburbs. I have not such command of the language that I can be a real thorough going Sunday-school superintendent. I have to get almost all the work out of the teachers, but that is good for them too, I believe. Some of these days we will be able to leave the work in their hands and turn our efforts to the Moslems. This is my great desire.

Pray ye the Lord of the harvest that he will send workers into these already ripe fields and that speedily.

In the meantime what am I to say to these Tarsus girls. Two of them are sisters and taught in the Tarsus Sunday school last winter. The superintendent says they are earnest, faithful girls. They are working through the awful heat of summer on the plain in a factory in Tarsus so as to earn something toward their schooling. They have hopes of being able to earn three *liras* apiece, but you see they need eight apiece. And if they come it is not for one year, but for four or five years.

Is there not some one I wonder who would be happy in educating these girls? Am I justified in taking them for three *liras* apiece when our finances are in the state they are?

Pray God to give me strength and great wisdom and courage and endless love and patience that I may do my part of the work well. I feel so unequal to the task before me. But it is a splendid work, the work you and your representatives are doing for the women and children of this land. May God bless you all, and give you joy in your work.

## WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM AUGUST 10, TO SEPTEMBER 10, 1911.

COLORADO . . . . .	\$41 50	GOLDEN JUBILEE FUND.	
ILLINOIS . . . . .	1,436 44	Receipts for the month . . . . .	\$712 15
INDIANA . . . . .	33 30	Previously acknowledged . . . . .	4,558 79
IOWA . . . . .	352 10	Total since October, 1910 . . . . .	\$5,270 94
KANSAS . . . . .	121 15	BUILDING FUND.	
MICHIGAN . . . . .	1,184 05	Receipts for the month . . . . .	\$122 25
MINNESOTA . . . . .	542 32	Previously acknowledged . . . . .	11,140 94
MISSOURI . . . . .	622 18	Total since October, 1910 . . . . .	\$11,263 19
NEBRASKA . . . . .	59 19	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
NORTH DAKOTA . . . . .	76 21	Receipts for the month . . . . .	\$61 84
OHIO . . . . .	625 42	Previously acknowledged, less Michigan correction, 50 cts. . . . .	921 64
SOUTH DAKOTA . . . . .	95 00	Total since October, 1910 . . . . .	\$983 48
WISCONSIN . . . . .	242 30	MISS FLORA STARR, Asst. Treas.	
WYOMING . . . . .	31 74		
TENNESSEE . . . . .	15 00		
CHINA . . . . .	10 00		
INDIA . . . . .	1 90		
TURKEY . . . . .	49 96		
MISCELLANEOUS . . . . .	302 50		
Receipts for the month . . . . .	\$6,042 26		
Previously acknowledged, plus Michigan correction, 50 cts. . . . .	\$57,716 55		
Total since October, 1910 . . . . .	\$63,758 81		



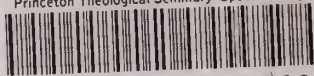
For use in Library only



THE USE OF LADDER

I-7 v.41  
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7469